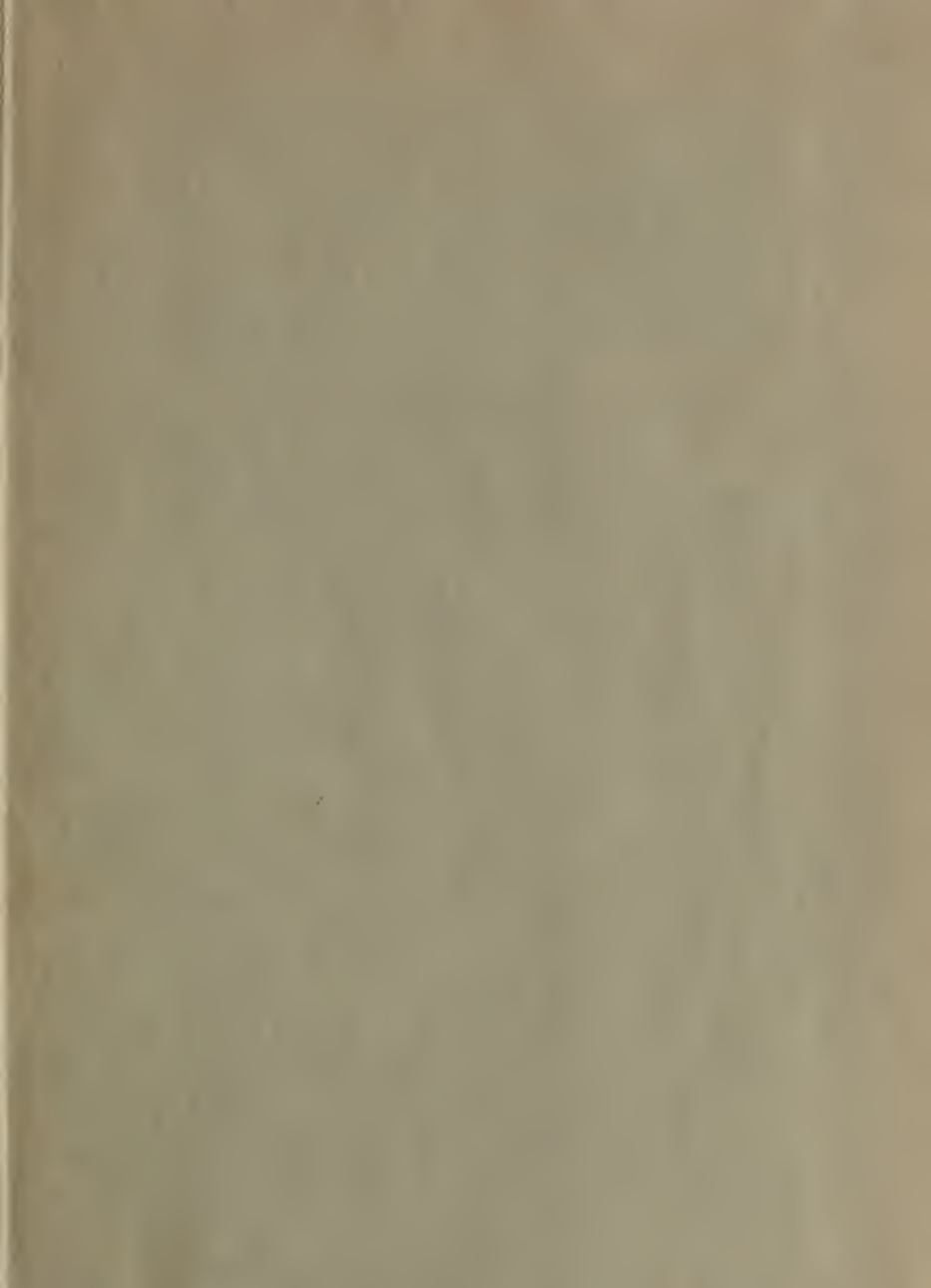






the Chaplain



Man's World: The Eighth Day

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in the Canadian Armed Services**

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**JANUARY-FEBRUARY
1968**

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SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION
AND CIVIL AIR PATROL

ARTICLES

Man's World: The Eighth Day
IRENE MURRAY 3

The Church at Work in the
Canadian Armed Services
HINSON MACLEOD 11

What Am I Doing Here?
RICHARD L. HEIN 14

Joseph in Egypt: in USAF Lingo
MARK H. ELOVITZ 19

The Lowry Pre-Marriage Clinic
HAYDN L. GILMORE 22

The Cross and the Caduceus: A Plea
for Tangents MAYNARD LEE SISLER 32

The Chaplain and the Aging Veteran
GARY BOUSMAN 37

An Ever-Living Answer
EDGAR F. WRIGHT 41

DEPARTMENTS

Editor's Notes A.R.A. 1

Preaching Clinic JAMES T. CLELAND 29

News Roundup 43

Books 58

Vol. 25, No. 1 • January-February 1968

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Editor's Notes

THE FOUR CHAPLAINS

Twenty-five years ago there were 900 troops on board the *Dorchester* when it sank near Greenland on February 3. Among the six hundred who lost their lives, four chaplains have become known around the world.

Chaplains Fox, Goode, Poling, and Washington no doubt symbolized much of the war-time agony and united sacrifice of our nation and its diverse peoples; Catholic, Protestant and Jew.

The list and scope of memorials to these four chaplains is large and seems to be growing as the years pass. Perhaps the central attempt to remember these men and the suffering idealism they represent is found in the numerous inter-faith chapels named in their honor. The list includes chapels at Texas A. and M., Arkansas State Teachers College, Hastings Nebraska State Hospital, St. Albans Hospital in Vermont, and St. Albans Hospital on Long Island, as well as the widely-known Chapel of the Four Chaplains in Philadelphia for which Daniel A. Poling serves as senior chaplain.

There are memorial windows to the four chaplains at the Army War College at Carlisle and at the Post Chapel at West Point. There is outdoor sculpture in their honor in Los Angeles and Falls Church (as shown on the back cover of this issue).

There are countless memorial services, special and annual. A United States postage stamp was issued in their honor, and a memorial swimming pool and even a blood bank carries their name. There is a ceramic mural in a school in York, Pa., and also books, leaflets, songs, plaques, awards and paintings, as well as a life-like diorama at the Washington, D.C., wax museum. Outside the United States there are memorials in France, Italy, and Argentina.

In *The Incendiary Fellowship*, Elton Trueblood makes reference to the influence of one of the four chaplains.

Sometimes a man is able to multiply his spirit in the lives of others in a congregation even after his death or his departure to another place. A vivid illustration of continuing effect is that of Clark Poling, who died as a chaplain on the North Atlantic while on leave from his pastorate at the Reformed Church of Schenectady, New York. Though it has now been many years since

Clark Poling died, the visitor to the remarkable congregation which he once served is still able to sense his continuing influence upon the lives of the members.

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No doubt there are many who know of or have benefited by the lingering influence of the lives of each of the men who have become known to millions as "the four chaplains." We salute the memory of these fine men who have become symbols of a great tradition.

OF PRIESTS AND PROPHETS

It is likely that John Stuart Mill has led many astray by declaring that, "nothing is more certain than that improvement in human affairs is wholly the work of the uncontented characters." Every restless visionary and shiftless malcontent may put his own construction on these words and feel that he is included in such a sweeping endorsement.

Judge Learned Hand was nearer a balanced wisdom in observing that "whatever their services, revolutionaries obstruct the path to truth; the qualities which clear it are wholly inconsistent with theirs; skepticism, tolerance, discrimination, urbanity, some—but not too much—reserve towards change, insistence upon proportion, and above all, humility before the vast unknown."

Every society needs its prophets, but there is an attendant risk for there is sometimes a very thin line between prophet and demagogue. It is unpopular in many liberal and so-called progressive circles to be skeptical about prophets. The bias has been expressed that "a priest is never more happy than when he has a prophet to stone." This canard should not obscure the fact that the world has suffered a great many prophets who were terribly misguided and not a few who used the charismatic and revolutionary mantle for their own purposes.

Prophets are notable and valuable to society for courage to stand against their day, to uproot and tear down. Few of them, however, have the selfless, priestly quality to build patiently for the future without public recognition. They leave to others the wearisome, complicated, frustrating work by which the world advances inch by inch.

Moses once expressed the wish that all of God's people might be true prophets with the divine spirit resting upon them. His definition of a prophet was priestly, with over-riding corporate responsibility. Certainly our age needs in every man both the bold vision of the fearless prophet and the humanity and compassion of the true priest.

—A.R.A.

The CHAPLAIN

Man's World: The Eighth Day



By Irene Murray

A report on the religious programs at EXPO 67

LAST YEAR our friendly northern neighbor celebrated her 100th anniversary by inviting the world to a six-month party—EXPO 67 at Montreal. Sixty-three nations and twenty-three private organizations participated; and, when it closed on October 29, over 50,000,000 persons had clicked through the turnstiles and viewed exhibits covering 914 acres.

Three weeks after the New York World Fair opened in 1964, I had covered the nine religious centers (August 1964 CHAPLAIN). I thought this one would be a breeze because eight Christian denominations (Roman Catholic, United, Anglican, Presbyterian, Lutheran, Baptist, Greek-Orthodox, and Ukrainian Greek-

Orthodox) representing 90 percent of Canadian Christians, had cooperated to build one pavilion as their witness. THE CHAPLAIN had previewed this with an article, "Inspiration from Quebec," by Lieutenant Colonel John L. Rand, Canadian Army chaplain (October 1966 CHAPLAIN). In checking the Guide, I found three Pavilions which I classified as religious: Christian, Judaism, and Sermons from Science.

A day in late August I joined the throng heading for EXPO, went through the main gate, hopped the free computer-run express (the Canadians really made getting around easy!). At Ile Notre Dame I got on a blue minitrain and was over, under, and



Pictures. Pictures all around me. Pictures of children dancing, playing in the streets. Youth in the classroom. Sweetness of young love. Families together and broken. Loneliness of poverty and old age. Slums and skyscrapers of cities. The peaceful countryside. Who's that? Me. And the people around me. We're a part of the world as we enter the Christian Pavilion.

through the world in miniature spread out on two islands and a pier in the St. Lawrence. No one, I suppose, is quite prepared for the multi-shaped buildings, the bold splashes of color, boat-filled canals, and people, people everywhere! A McLuhanist might say, the building conveyed the message.

Man and His World (the theme) was on display and the imaginative variations were exciting. There is a happy expectancy among people EXPO-bound, a feeling that we're all one because we're seeking the same experience—to see and understand man's world.

MY FIRST visit was to the Christian Pavilion and, as I neared the building tucked between the Greek and United Nations Buildings, I noted the design symbolizing the despair of man in his fall, and the joy of looking upward. A cross without headpiece (symbolizing all Christian churches) stood at the entrance. A lovely garden (the freshness of the world in innocence?), a softly murmuring pool (cleansing and redemption?), and lovely girls in the native dress of many countries moved along the waiting line of people, passing out bilingual folders. I wondered if most of the people were Christians? Or, had they just happened in? When you have a few days to see

the world, how do you choose?

Upon entering the building, through pictures and mirrors we quickly became a part of what we already were—humanity in all its goodness, evil, greatness, triviality, elegance, meanness. At least 70,000 pictures, I later learned, were screened before those on display were chosen. Man-created problems—neighborhood quarrels, lack of education, poor housing, sexual deviation, alcohol and drug addiction, starvation, prejudice, riots—are starkly shown. The steady thump, *thump*, of a heartbeat symbolized that in each man, each woman beats a heart that helps to shape the world, and population lights indicate the dizzying rate at which new

What am I descending into? It's black. More pictures. Pathetic. Sickening. A beaten child. Neglected children. Aimless delinquents. Poverty. Disease. Ignorance. Is all the world so grim?





The world cries for peace, but the beating hearts make war. Why? Is there an answer? God? Express our love for God by our love for others? Ah, that's the answer—but how?

hearts are added. A three-part face changes constantly indicating that hearts are walled behind unrevealing faces. Why?

We shuffle down the passage to the second level, depressed by the strife, tension, poverty, greed, hate revealed by pictures. In the black cave-like theater we are shown a film of *Man, Without God, the Destroyer*. The film ends with a dandelion in a pleasant meadow withering from an atomic flash. God created the world in six days and rested on the seventh. What is man creating during the eighth day? Will the end of man's creation be devastation? Can I accept the atomic-seared

dandelion as probability? Has God given us the freedom to destroy the world?

Shaken and thoughtful, we ascend to the third level where five blown-up pictures, which we have already seen, show birth, life, death (the common experience of all of us), and then new life and new spirit (the experience of the Christian). Christ is the way between non-Christian and Christian. If we sit in the shadow watching the pictures, pondering (as I did several times), we may find a positive answer to the despair voiced below. Man is projected into God's world. Man without God confronts unsolvable problems. God is the answer.

Later in the crisp modern office of Mrs. Demers, the director, I asked if she felt all visitors got the message. To me it seemed they understood the first level, squirmed at the implication of the second, and hurried through the third. But Mrs. Demers felt confident the message was plain. Older traditionalists may have expected a chapel, the symbols of the faith, she admitted, but people of tomorrow would get the message.

Involved in the world as we are and sometimes despairing, we might utter one word, God. And know that we are lost without God. And when that realization disturbs the hearts of proud men, is there not hope?

THE Judaism Pavilion (on the other side of Ile Notre Dame) is supported by the Jewish people of Canada to show that Judaism is a world faith and culture. I was fortunate to meet Dr. Lazare Halberthal, whose scale model of the Jewish Temple as restored by King Herod the Great is



Scale model of temple of Jerusalem as restored at the time of Herod the Great. Exhibited in the Judaism Pavilion. Dr. and Mrs. Halberthal spent thirty years in making this authentic.

truly a work of art and a work of love. A recording in both French and English explains the various areas as used in worship 2,000 years ago. The authentic and exquisite detail took the Halberthals thirty years. The Temple in Jerusalem was destroyed in A.D. 70 and a mosque now stands on the site; a part of one wall, the wailing wall, remains.

A lovely chapel in which services are held each evening except Friday and Saturday were filled with the symbols of the faith. Descending a spiral staircase into the room below, I found myself in a gallery of bold modern paintings, and poems and drawings by children who lived and died in concentration camps. Who doesn't feel the pathos of the child of long-ago who wrote

A little garden,
Fragrant and full of roses;
The path is narrow,
And a little boy walked along it.

A little boy, a sweet boy,
Like that young blossom.
When the blossom comes to bloom,
The little boy will be no more.

The poet died in October, 1944. And even though the entire world doesn't end in an atomic flash, how many poets, writers, artists, musicians, statesmen, scientists died in the gas chambers of Auchswitz? Or today in live battles, or ideological battles?

ACROSS the roadway was Sermons from Science financed by interested Canadians to create in visitors an awareness of God through science. Twenty different programs a



Scene outside the Sermons from Science Pavilion showing some of the 840,539 persons who visited the pavilion and saw one or more of the live demonstrations or films at EXPO 67.

day are shown—both films and live demonstrations. A 300-seat theater is filled for each performance, and you might see Dr. Speake demonstrate the cry that shatters glass, flashlights that talk, and man-made lightning. Sound like magic? It is, we were assured, using the principles of God's universe to show the orderliness and dependability of God's laws. Over 90 percent of the scientists who ever lived are now living, and scientific progress has developed faster in the last fifty years than in the previous 5,000 years. As science becomes more involved in our daily lives, we must either control it or be controlled by it. Fortunately, the most interested spectators were teenagers and many of them, I was told, stayed to discuss the relationship of God and science. Dr. Speake is very

popular with our armed services, and on page 36 we are publishing his tentative 1968 itinerary.

In acres of pavilions about Man and His World, can we ghettoize the religion of man? The whole EXPO is a proclamation of man—his hopes, fears, glory, and evil. Can you understand a man by seeing his world?

WHEN I visited the United States Pavilion on Ile St. Helene, I had already been through it on the minitrain (a train went through every two minutes). A handsome young Marine directed me to the press entrance, and I soon found myself in a transparent steel and plastic globe soaring twenty stories upward with multi-level platforms. Going up the escalator (the longest in the world—125

feet), I found myself on the Space Observation Deck where you can see the openness of the building about and below you, other pavilions and the Montreal skyline through the transparent skin tinted to eliminate sky glare.

Suspended above you is Freedom 7 which rocketed our first man, Alan Shepard, into space and brought him back; and Gemini VII which took Frank Borman and James Lovell aloft for fourteen days. Spectators surround a model of Apollo, our moon-bound capsule.

As you wind your way down the broad stairways, you find yourself in the midst of bold dramatic paintings (some five-stories high) representing contemporary American artists and suspended from the dome on huge panels of sailcloth. On the next level

you circle about, viewing sequences of American movies and American heroes.

The adaptability and inventiveness of Americans to constant change is shown through things that have become a part of our history: quilts of "make-do" scraps, carved wooden dolls, cowboy hardware, pop music, Presidential elections, and 300 men's hats.

I visited other national pavilions, the Russian, with a huge bronze head of Lenin presiding over proof of their transformation into an industrial nation; the Czechoslovakian, with intricate carved villages and exquisite handblown glassware; the British, showing there had been an England for 3,000 years; the French, with their polished elegance; etc. In our pavilion you could cast off that oppressed

Dr. Speake (right) talks to persons from his audience who participate in fascinating live demonstrations showing the greatness and reliability of God at work in his universe.



feeling of being pushed through darkened buildings to be impressed by symbols of national greatness. But I overheard people puzzling: "Our building is great. I like it! But what's EXPO all about? Should we have assembled a display of our products?" Why? Forecasts were that 50 percent of EXPO visitors would be from the United States; 40 percent from Canada; 10 percent from the rest of the world.

Let me quote from Patricia Ezell of the U.S. Information Agency: "Our aim was unity of purpose, melding the exterior and interior into one, complete, beautiful, thought-provoking presentation of the freedom which is America . . . freedom of the individual—in thought, action, word, religion, president. . . ."

We're free! Free to toss a plastic bubble in the midst of an international exposition and fill it with baseball caps, cherry pitters, Hollywood heroes, 7-foot space capsules, and 5-story paintings. Was showing our individuality a declaration of freedom as a nation?

Everyone said a "must" show was Labyrinth sponsored by the National Film Board of Canada. Here stacked on balconies we walk in total blackness along narrow passages. Looking sideward and downward we are in the midst of pictures of birth, childhood,

and youth of man. More labyrinthian passages show mirrors reflecting ourselves darkly in space dotted by multicolored lights. Then we are seated in a theater where five screens in the shape of a cross show interrelated pictures about increasing doubt and death. Then the cycle of life begins again. Life itself is a labyrinth? Must man slay the monster within himself?

The Telephone Pavilion wrapped you in a 360-degree screen in which you became a part of the greatness of Canada, coast to coast, and border to border in its majestic loveliness: mountains, seacoasts, farmland, cities, people.

NO ONE could cover EXPO 67 adequately. Thanks to our Canadian neighbors for a great show! May they have another hundred happy years! Man and His World. Man the creator, explorer, producer, provider, health-seeker. Man the builder, artist, innovator, history-maker. There's a drained look in faces, and in the tired sag of bodies as if their owners had seen too much, too fast. I'm tired, too. My mind is a labyrinth of impressions. As I take a farewell pilgrimage on the minitrain, I watch people coming and going. I wonder: How many homeward bound visitors will say, Man is the image of God? END

David Livingstone, great explorer and Christian pioneer, wrote in one magnificent sentence, "I will go anywhere—provided it be forward."—*Houston Times*.

As the sun creates your shadow, God creates your soul—but in each case it is you who determines the shape of it.—"The Country Parson" in *Register and Tribune Syndicate*.

The Church at Work in the Canadian Armed Services

A chaplain? It is a waste to lose you from the church, he said. He was sincere and indeed trying to be friendly, but he was misinformed. One is continually appalled at the sheer ignorance on the part of many regarding what is being done for the kingdom of God through Service Chapels.

A Parish Ministry

The chaplain, of course, does not warrant or expect a special welcome at ministerial and denominational gatherings, but he sometimes gains the impression that he is regarded as a "quasi-religious" type who has abandoned the serious vocation of pastoral (parish) work. Some consider him an "outsider" who has abdicated his calling to Christ in favor of the state and thereby defamed the missionary character of his ministry.

It may well be that chaplains are largely responsible for this narrow attitude by virtue of the fact that the work which is being done on behalf of the church through the Chapel organizations has not been publicized to the representative constituencies by the chaplains themselves. If this should be the case, it has not been intentional, but due to the multitudinous tasks which generally confine the dedicated chaplain to the duties demanded of him.

As the amenities of military life have multiplied in certain areas, "purposive change" has increased the multiple role of the chaplain in these hectic days. With the exception of specialized functions in certain commands which employ a small number of chaplains, the majority of the clergy in military service minister primarily to servicemen and their families on bases across the land. The extensive and increasing provision of married quarters (PMQ's) implies a large and important sphere of duty and responsibility for the chaplain. He is in fact a parish minister.

A Unique Opportunity

In a long term, peace-time largely technical military force, there is increasing recognition of the need for the ministrations which only the church can give. The "machine mentality" dominates the attention of military people no less than people in industry, and the opportunity to "knife" into the situation the value of the individual person and to help the various groups express real feelings in the "little democracies" of committees in the military community, is a vital contribution of the Christian leader.

Morale is of utmost importance in the "compact" military situation, and as Sir William Dickson, Chief of the Air Staff, RAF, has pointed out, "morale is inseparable from morality . . . and there is no real morality without religion, a supreme standard, — I believe — the Christian one."

It is a sobering fact to contemplate that, for most military families, the Christian Chapel and the gospel which emanates from its witness, will be very largely the sum-total of their knowledge of Christianity. If, for any reason, the Chapel "voice" were stilled, "who would lead them?" The children in the Sunday schools, the young people in the youth groups, the women in the missionary societies (Ladies Guilds), the men on Chapel committees; to all of these people, the Chapel ministry means that the Eternal God loves and cares, that the living risen Christ is not far from any one of us, "nearer than breathing, closer than hands and feet," and that the ministry of the Holy Spirit of God "comes to us, even here." So the anchor is put down and splendid people embark walking with a new firm step back to the homes, the sections, the schools, the offices, knowing they have something to live for, — and prepared to share with their neighbors.

The Theology of Numbers

There is a sense in which numbers have a message to give, and although one must not be "hypnotized by statistics," nevertheless, the following figures on religious activity in the Canadian Armed Forces tell part of the story of the value which the military Chapel ministry contributes at home and abroad.

During the year 1966 nearly 393,000 people attended worship services in Protestant chapels in the Services;
more than 3,000 communion services were administered;
more than 1,800 were baptized;
more than 900 were confirmed and joined the church of their choice;
more than 600 marriage ceremonies were performed;
more than 250 funerals were conducted;
more than 350,000 pupils attended Sunday school sessions;
more than 90,000 men attended Padre's sessions;
more than 13,000 women attended missionary meetings of the Ladies Guild;
more than 3,000 men attended men's groups;
more than 32,000 young people attended youth groups;
more than 172,000 pupils were addressed by chaplains in the day schools;

more than 61,000 persons were visited in hospitals;
more than 73,000 men were visited in sections and places of duty;
more than 37,000 homes were visited;
more than 43,000 people were interviewed and given counsel.

A large percentage of the offerings given by military people was dispersed to the denominations on a per capita basis (according to the number of people in the Service of the particular denomination):

United Church of Canada received \$25,758.50
Anglican Church of Canada received \$23,372.32
Baptist Federation of Canada received \$5,078.28
Presbyterian Church in Canada received \$4,711.17
Lutheran Church in Canada received \$2,263.81.

In addition, other projects supported were:

Canadian Council of Churches received \$15,000.00
Vellore-Ludhiana (India) received \$17,183.41
Theological College Assistance Fund \$10,000.00
Canadian Bible Society received \$5,500.00
Sunday School Mission Project \$7,350.63
(Girls' Home Ramallah, Jordan. For 1966 Anglican Mission. For 1967 the SS Mission Project was Baptist, supporting Primary Schools, Lake Titicaca, Bolivia.)
Canadian Indian Assistance Fund \$1,644.53
Refugee Fund \$415.48
Canadian Negro Assistance Fund \$1,031.12

It is obvious from the above that the Service Chapels are not "isolated groups struggling to exist sufficient unto themselves;" rather, the military chapels are linked with the universal, world-wide church, sharing in the promotion of the rule of God in the hearts of men and the life of the world—the kingdom of God.

In 1967, in Canada, the congregations of the Armed Forces Protestant Chapels have undertaken a special centennial project, the raising of \$30,000.00 to build and equip a children's surgery at the Christian Medical Hospital, Vellore, India. The challenge is, "Give a child a fighting chance to live." To this high purpose are the men in the chaplaincy commissioned when they are "called." Who dare say, "It is a waste"? The chaplains covet the prayers of the Christian community as they labor with God's people in the extension of Christ's church in the corner of His vineyard where they serve.

END

To look is one thing. To see what you look at is another. To understand is still something else. But to act on what you learn is all that really matters.—*Educator's Dispatch*.

A cynic is a person who knows everything and believes nothing.—Cy N. Peace in Quote.

What Am I Doing Here?

A chaplain writes from Vietnam

WHILE I was on leave, before shipping out to Vietnam, I was fortunate enough to be able to attend the annual meeting of the Ministerial Association of the California Conference, to which I belong. It was a joy to renew old acquaintances, but one experience rather set me back on my heels for a moment. One well-meaning brother asked me, "Well, Dick, how do you like the chaplaincy as opposed to the pastoral ministry?" I must have bristled too much and too obviously at that remark, because when I replied that I had certainly not left the pastoral ministry, he then stammered that he hadn't really meant it that way, but only meant how did I like the Army. Nevertheless, this chance remark points to a misconception about the Army chaplaincy that may be widespread. We chaplains never cease to be pastors, we only exchange, to quote one chaplain, "the lush life of the civilian parish" for the austere life of the military parish.

The role of Army chaplains is a threefold role, no matter where they are sent. Be it a training center, an airborne division, or overseas in Korea or Vietnam, or wherever, the chaplains serve as pastors to their men, as ambassadors for Christ, and as representatives of the church. Actually I got the idea for this article while I was riding on a helicopter, on my way in to make a combat assault with Company "C" of the 2nd Battalion of the 327th Airborne Infantry. Then as we hiked, slipped, slid, and climbed our way through jungles, down ravines, up mountains and through rice paddies and streams, the germ of the idea began to develop and take shape in my mind. The more my feet and back ached, the more I thought, "Just what am I doing here, for heaven's sake?" But that is just the very answer! I'm here for heaven's sake, or more specifically, for our Lord Jesus Christ's sake. I would like to explain why by developing these three points.

I. THERE . . . AS PASTORS TO THEIR MEN

As pastors, our ministry to our parishes is really the same as it would be in the so-called "lush civilian parish." I'll admit that the setting may often be a bit unusual or exciting, or at least different. But in essence I do exactly what I was trained at North Park Seminary to do. The training I received there has stood me in good stead through three years at First Covenant Church in Cedar Rapids, Iowa, and four years in the Army. We conduct church services on the Lord's day. Of course when my battalion is out in the field on combat operations, services may have to be given on Saturday, Sunday, and Monday, or have to wait until the tactical situation will permit. It is nothing unusual to have four services on Saturday and four services on Sunday, and not preach to the same men twice. Also whenever practical and possible we administer the sacraments. Thus far I have not had the opportunity to baptize anyone, but some of my fellow chaplains report many wonderful experiences of baptizing men on confession of faith, using streams, ponds, or perhaps even the South China Sea as a baptistry. I've been privileged, however, to administer the Bread and the Cup in the field; and believe me, I haven't words to describe the sacredness of that holy moment when, perhaps amid the rubble and debris and smoke of war, men gather at our Lord's table to feast spiritually upon his broken Body and shed Blood "as a seal of his coming again."

It is not only our duty to serve our own men, but to see to it that Roman Catholics and Jewish troopers are served as well. For the Roman Catholics this presents no problem. There are five chaplains in our First Brigade of the 101st Airborne Division, and two of these are priests. The infantry battalions each have a Protestant minister as battalion chaplain, and the priests cover the entire brigade. So wherever we are, Protestant services and Roman Catholic mass can be easily scheduled, and the services are well attended and supported. Since proportionately speaking there are less Jews in the service, there are less rabbis. So consequently rabbis are stationed in central locations, such as corps headquarters, and their men come in from a wider area. We serve the Jewish men by reminding them of the services of their faith, and by helping to get them passes so that they can attend.

The counseling ministry is a very important part of the chaplain's pastoral relationship with his men. I've been awakened at an unearthly hour of the night by a man about to go into combat. I've had to help men struggle with family problems from the disadvantageous point of 7,000-10,000 miles from the problem. Due to the fact that our battalion is out on combat operations, I don't have the luxury of office hours so that my men can come to see me when they want to discuss a problem. Therefore my counseling ministry is often included in my pastoral calling ministry.

Yes, Army chaplains do pastoral calling. Of course it is a bit different in type than the kind of calling we would do in the civilian parish. But it is pastoral calling, nevertheless. As I understand the term, pastoral calling is calling on the members of the parish at their location. Pastors visit their

people where the people are, so that the people will come where the pastors are. This is why we chaplains jump with our men when they make a parachute jump. This is why I find myself visiting the men in the company areas; this is why I am with them in the field, and this is why I accompany them on combat operations. I want to be with my men wherever they are, so that they'll come to my service for spiritual guidance, and come to me for help in solving their problems and easing their burdens. I also want to be able to minister to them at a time of need. A smile, a joke, a word of encouragement, and the chaplain's presence in a danger zone can really help the morale and spirit of the troops. Or so I've been told by my men.

II. THERE . . . AS AMBASSADORS FOR CHRIST

I have chosen this title for the second area of the chaplain's ministry deliberately, taking it from Paul's Second Letter to the Corinthians (2 Corinthians 5:20). It was 2 Corinthians 5:14-21 that the Lord used at an intervarsity missionary convention in 1961 to help me decide to become an Army chaplain, and through the years since I have always considered these verses as my marching orders. They color and shape my ministry in the Army, as they probably do other Covenant pastors and missionaries.

Speaking for myself, I can say without hesitation that I preach for decisions as we were trained by Professor Fondell to do. Sometimes the situation is such that appeal can be made for men to step forward and then they can be dealt with after the service is over. At Fort Leonard Wood, Missouri, I was accustomed to giving an invitation at my evening evangelistic service every week, and every time there would be a gracious response. At other times the appeal is given to make a quiet decision in the heart, and then to see the chaplain after church. I try to keep flexible, and allow the Holy Spirit to work in his own sovereign way. Just before we went out on Operation Nathan Hale, for example, twelve men made a public profession of faith, and were dealt with on the spot by me. I am now following up the men to help them to grow in grace.

The military establishment represents a large and needy mission field. The chaplains, and indeed all Christian servicemen, have an ample and unusual opportunity to witness for Christ. In the service your buddies know all about you, from your hometown to when you last received mail. In such close quarters a living testimony for Christ is going to be apparent, and it will bear fruit.

Another opportunity for witness is in working along with the local expressions of the Christian church. Wherever I have gone in the Orient I have been able to find Christians and to work with them to some extent. Here in Vietnam roughly 13 percent of the people are Christian with about 3 percent Protestant. The Christian and Missionary Alliance has done a good job here over the past 50 years, and the Evangelical Church of Vietnam numbers more than 12,000 believers. Due to the operational commitments of my battalion I have not had much chance to work with

Vietnamese Christians, but my personal observation leaves me greatly impressed by the quality of the evangelical Christians here.

III THERE . . . AS REPRESENTATIVES OF THE CHURCH

The third area of concern in the chaplain's ministry is that of serving as a representative of the Church. We go about this in many little ways, but they all can be lumped together under three categories. First of all, it is the chaplain's duty to act as an adviser to the command in the areas of religion, morals, and morale. The commander is, by Army regulations, held responsible for all matters pertaining to his command. But he counts on his chaplain to carry out the religious program and to keep him advised in these specific areas. The chaplains endeavor to have and maintain a good relation between themselves and the "Old Man," as well as his staff.

Secondly, we try to bring the Christian perspective to bear in any and all situations. This is a far less dramatic aspect of the ministry than going into combat with the troops, but it is just as important. For example, in our brigade we have movies fairly regularly; a good proportion of soft drinks and beer come our way; also mail is delivered regularly. If the soft drinks were not made available, we chaplains would be up in arms immediately. In fact, for a while after the brigade first got here, only beer was being distributed. A loud and long protest from all the brigade chaplains forced a hasty re-evaluation and now we get an adequate supply of soft drinks.

As far as our battalion is concerned our commander has a strict policy with regard to passes into town. This helps to keep the prostitutes poor, but it aids our men in the long run. Chance remarks by my predecessor and me, made on the basis of a good relationship between commander and chaplain, may have helped the commander make up his mind.

Finally, we chaplains serve as a living reminder of the link with the church back home. We are the only officers who get down with the men and put them at ease and joke and talk with them. Of course we maintain military courtesy, but every chaplain I know has many ways of getting through to his men that he likes them, that he is interested in their welfare, and that he is ready to help them any time they need it. Every time they see the cross on his uniform, they see a pastor, be he minister or priest. They see a man of God not unlike the pastor back home; and yet he may be an entirely different breed. Certainly I would be the first to say that some chaplains, unfortunately, are not fit representatives of the church. But I've met very few. The few have been atrociously bad examples, but their influence is nil. The men soon spot a phony. In most cases the chaplains have been and are concerned and dedicated pastors. The Roman Catholic chaplains have been real brothers and the respect we Protestant clergy have for the Roman Catholic is equally matched by their respect for us.

In the final analysis, the chaplain will probably only represent to the men that image of the church to which they are accustomed. Therefore it is up to the church to teach, train, and prepare its young men for total

commitment to Christ, and a life of dedicated discipleship in fellowship with Christ and his church. We chaplains can help by taking the place of the home pastor through a very significant time in a man's life. And often we can send back to the churches men that were never reached by the churches. But what really matters is that, wherever we are called to serve, we serve effectively for the glory of the Lord Jesus, and "as your servants for Jesus' sake." To that end we Army chaplains in Vietnam are dedicated, and for that purpose may we continue to covet an interest in your prayers. END

AT YOUR SERVICE

A new documentary film, *The Churches and Alcohol Problems*, produced by the Methodist General Board of Social Concerns, has been released. It is a 16 mm. black and white, sound film of 23 minutes and is a provocative survey of Americans' uses of beverage alcohol and the role of the churches relative to alcohol problems. The film is priced at \$145. For information on preview prints and rental, write Ludwig Lankford, CSC Service, Dept., 100 Maryland Ave., N. E. Washington, D. C. 20002.

The 1968 Ecumenical Daily Appointment Planner, prepared by Chaplain W. L. Kriegar for several years, may be ordered from B. Herder Book Co., 314 Jefferson St., St. Louis, Mo. 63103. The book lists Protestant, Catholic, Jewish and Orthodox holy days as well as civic and military holidays. The book opens to display the entire week with half-hour appointments. The Deluxe Book retails for \$6.95 and is printed in three editions—Catholic, Protestant, and Jewish. The regular green edition is priced at \$2.95.

A popular article by A. Ray Appelquist, "Letter to a Young Serviceman," has been reprinted from THE LINK and is now available at \$8.00 per hundred. Order from THE LINK, 122 Maryland Ave., N. E. Washington, D. C. 20002.

Haydn L. Gilmore writes of the December *Link*: "That was a great December issue...I especially liked the articles by Malcolm Boyd, Wayne Oates, Robert L. Short and the one by Troutt about J. L. Johnson. I met Johnson one time—the reportage is true. He is a fireball of dedication and drive..." Chaplain Gilmore's letter prompts us to ask: Are your military personnel getting copies of *The Link*? Here is a ministry of the printed page, the gospel presented attractively in written form, that is available to you. Maybe you are not ordering enough copies to insure a thorough distribution. If not, increase your order. Write us *The Link*, 122 Maryland Ave. N. E. Washington, D. C. 20002.

Joseph in Egypt: in USAF Lingo

MILITARY people are a curious bunch. This impression seems to hold true for most civilians on the "outside." Thus we are told: military people dress alike, civilians do not; military people wear similar haircuts, civilians do not; military people eat in a mess hall, civilians place their mess in the trash; military people fight foreign enemies, civilians only fight their neighbors; Uncle Sam pays military people and they pay him back in taxes, Uncle Sam doesn't pay civilians, but they still pay him taxes. The list of differences is unending.

However, we would, at first blush, tend to think that religiously oriented youngsters read and study the same Bible whether they be "military brats" or civilian children. (Who ever heard a civilian kid refer to himself as a "brat?") But no, a brief glance at the well-known biblical story of Joseph in Egypt might give us second thoughts.

It is sufficiently difficult to explain ancient biblical terms and phrases to

civilian children. But consider, if you will, how Air Force chaplains must scramble to translate these terms into the peculiar language of our military youth. They and the Air Force have a language all their own. For example: Pharaoh, the Egyptian ruler, is known to these kids as the Egyptian CINC (Commander-In-Chief); his prime minister or vizier is called the VCINC (Vice-Commander-In-Chief), and his palace is referred to as the "head shed."

When the Pharaoh required transportation, his cupbearer—known in USAF lingo as a general's aide—requested not a chariot but a staff car. Indeed, strange happenings at the Egyptian palace—pardon, head shed—were the primary concern of Pharaoh's magicians, properly termed "spooks" (Intelligence men) or O.S.I. (Office of Special Investigation) by USAF brats.

Now then, according to the biblical story, Pharaoh's cupbearer and his

chief baker, that is: his aide and his mess hall officer, committed some offense against the Pharaoh. Naturally they were then promptly escorted to Pharaoh's prison, the original "confinement facility." There they were admitted by the chief jailer, picturesquely referred to as the "main APs" (air policeman). He dutifully incarcerated them in the confinement facility's "maximum security section" (dungeon) where Joseph was already an inmate. You will no doubt recall that Joseph's imprisonment was the direct result of his most reprehensible encounter with the wife of Pharaoh's chief steward, a modern day executive officer.

While in confinement, Pharaoh's aide and mess hall officer dreamed dreams (even USAF brats have dreams!). Happily, Joseph—our hero—was still on the scene and was able to interpret these dreams. The aide would, according to Joseph, be restored to his former rank and position whereas the mess hall officer would be discharged from service for conduct unbecoming an officer and a gentleman. And so it was. On his birthday, Pharaoh arranged a "dining-in" (banquet) at which Joseph's predictions were upheld: the aide was restored to duty while the mess hall officer received a Bad Conduct Discharge.

AN additional two years passed and Pharaoh also had two dreams which he found incomprehensible. It was then that Pharaoh's aide recalled how Joseph, who was still rotting in the maximum security section, had correctly interpreted his dream. Joseph was therefore summoned to explain

Pharaoh's dreams. However, according to the Bible, Joseph was first given a crew cut and a new uniform.

Then having reported for duty as ordered and been told to stand at ease, he promptly unraveled the meaning of Pharaoh's dreams. These dreams unquestionably indicated, according to Joseph, that the forthcoming seven-years' span of plenty would be followed by seven years of famine. To the initiated Air Force brat, these dreams undoubtedly represent a "below-the-zone" promotion for officers followed by a period of no slots open for promotion of enlisted men in specified AFSCs (Air Force Specialty Code).

Be that as it may, Pharaoh rewarded Joseph for clarifying his dreams. As a result, Joseph was placed in charge of all operations and plans necessary to store food in preparation for the onset of the anticipated famine. As such, Joseph became the first commissary officer in history! Thus, Joseph's spectacular rise from his position as a lowly imprisoned slave to the status of Pharaoh's commissary officer is not unlike an enlisted man's rise from airman first class to second lieutenant via successful completion of Officer's Candidate School.

We must, however, digress briefly to those events that originally brought Joseph to Egypt. As it happens, Joseph had also had two dreams, both got him in trouble. In one dream Joseph pictured the stars obeying his every whim. This dream has often been misunderstood. It actually refers to Joseph's latent desire to become a four-star general and thus have all lesser officers do his bidding. In his second fantasy, Joseph dreamed that his brothers' sheaves gathered around and

bowed down to his sheaf. In truth, this alludes to the suppressed desire of an airman basic to become a "drill instructor" (D.I.) and thus command other basic trainees to do push-ups. Naturally, Joseph's brothers would not permit such arrogant hallucinations by their younger brother. They therefore sold him into slavery as a result of which Joseph ultimately arrived in Egypt. Joseph, being a most troublesome young airman, was shipped PCS (permanent change of station) to a remote tour of duty. Indeed, our remote base at Goose Bay is not appreciably farther from the States than the Land of Goshen in Egypt was from Joseph's home.

However, returning to events in Egypt, we find Joseph professionally managing his redoubtable commissary—the entire land of Egypt. It is at this juncture that the Bible informs us that roving bands of nomads from all the surrounding countries were converging on Egypt to procure food to stave off the crippling effects of the widespread famine. Actually, this may be the first instance

of "foreign aid grants." In any event, Joseph's brothers were among these national groups who sought relief from the famine. It was in this regard that Joseph, after granting food to his brothers who did not recognize him, had his unsuspecting brother Simeon forcibly detained as a hostage to guarantee the return of his brothers from Canaan. Clearly, this is a case wherein Simeon "volunteered" for a special mission. And in the tradition of every military volunteer, Simeon never uttered a word!

Conclusion: The likes of such egregious exegesis are enough to remove the last strands from any chaplain's greying head. But well enough can never be left alone. There is always that final *pièce de résistance* that makes a chaplain want to dig a foxhole and bury himself in it. Thus, a bright six-year-old recently stopped a chaplain in an overseas Air Force chapel hallway and naively questioned: "Say, Chaplain, what rank are you?" "I'm a captain," responded the chaplain. "Oh," mused the youngster, "my dad's higher. He's a civilian!"

END

A young minister had just settled in his first pastorate in Philadelphia when he was visited one evening by one of the laymen of the church. The man said to him: "You do not seem to be a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than 1,000 persons, all praying weekly for their pastor. He was J. Wilbur Chapman, who grew to become one of the greatest preachers America has ever known.—*Wesleyan Methodist*.

By the time children are five, their parents will have done at least half of all that can ever be done to determine the children's future faith—*Randolph Crump Miller*.

The Lowry Pre-Marriage Clinic

Since 1959 Lowry chaplains have helped young people in military service build good marriages

LOWRY Air Force Base established its Pre-Marriage Clinic in December, 1959. It was initiated by Chaplain, LTC, Dallas A. Bird, USAF, and it continues to this day. Here the work of an individual chaplain endures in practical form.

The Clinic consists of lectures, question periods, films, discussion, "and reality facing." Through this program the Lowry Center Chaplain, Colonel, Daniel B. Jorgensen, is able to support squadron commanders. The squadron commander is responsible to counsel each man under four years of service prior to his marriage. The commanders recognize the value of the Clinic.

NCO's and officers have "taken the Clinic" also. The eagle eye perceives a bargain. Where else can you get 8

hours of free, college-level instruction on marriage—appropriate to the military?

The Pre-Marriage Clinic embraces three sessions of 3 hours each. A certificate is awarded those who attend all three sessions. Lady guests are welcome to attend. (And to promote the Clinic we say to the men, "Bring your lady friends, 'one each.'")

The course is offered in its entirety once a month. The spiritual, psychological, physical, financial, and military aspects of marriage are considered. Newlyweds and "long-since-married" couples have taken the course with profit.

Persons who have had several college courses on marriage say that the Lowry Clinic is the best one they have ever attended. Each of the lecturers has a



Conferees must come early. A/IC Perry S. Raines is registering some of the participants the first night of the Pre-Marriage Clinic.

military background, so the Clinic is adapted to service life. The course is "deep, brief, and practical."

As the students register they are given workbooks. The workbook contains vital information on marriage, a counseling guide, a budget-planning sheet, a place for lecture notes, and a check list for self-examination. (The 20-page workbook is now an official pamphlet of Lowry Technical Training Center.)

On the first night a film *Modern Marriage* (produced by the Chaplain Writers Board of the Air University Command) keynotes the special facets of military life (e. g., movement). Then, the "Counseling Guide" grades the individual in every aspect of marriage. A point system gives a "reading" on the range of human factors that

foreshadow advisable marriage. (The Grading Guide is similar to objective tests, such as that of *Readers Digest* or the Family Planning Institute.) Helpful suggestions are interjected at appropriate points.

The Grading Guide session prepares the group on the scope of the course. Considerable humor is used to create informality and an "Act I" response. (The writer recommends the book *Act One* by Moss Hart to evidence the importance of *any* first phase.)

Some of the 26 Grading Guide questions are: "Do you date with other couples?" "How would you rate your parents' marriage?" "How long have you known each other?" The chaplain provides the background implicit in each question and elucidates its significance.



Part of the crowd goes outside the chapel during coffee break to relax and chat with other participants about what they've heard.

After a break, the conferees go into major faith groups and spend a full hour on the "Spiritual Foundation of Marriage." The chaplain discusses this vital aspect carefully and deeply on a "college level." Some persons never receive an adequate briefing on the biblical concept of marriage at any time in their lives. This is the chaplain's golden hour. Perhaps people passing into full adulthood will never be more open to the everlasting gospel of God's grace. The Clinic affords eight hours of total instruction and makes the spiritual values pivotal.

The outside speakers are active participants in the Roman Catholic, Eastern Orthodox, and Protestant communions.

IN THE SECOND session a psychologist speaks on the emotional pitfalls and adjustments of marriage. Then "buzz groups" are used so all can participate. The groups report back on their assigned questions. After that, more questions are fielded.

The two psychologists that cycle the months are: Ben Lucero, psychiatric social worker at Fitzsimmons General Hospital and Dr. Ray Jurjevich of the Neuropsychiatric Division of the Lowry Dispensary.

Ben Lucero has a master's degree from Colorado University and works daily with the problems of military families. Experts such as these are available in most military population areas.

Dr. Jurjevich was a member of the Nationalist Resistance in Yugoslavia. was educated in Edinburgh University, Scotland, and he is a Ph.D. from Denver University. (This and other morsels are used in the verbal publicity.) Dr. Jurjevich is a "Yugoslav speaking English with a Scottish brogue." Dr. Jurjevich is well-esteemed in his profession, being a friend of such men as Victor Frankl.

Then, that same night the medical doctor appears. For years now this doctor has been the Chief Resident of OB-GYN at Fitzsimmons Hospital. He speaks on the "Physical Aspect of Marriage." One doctor titled his talk: "The *Second* Night of Marriage." We advertise our physician as the "one who teaches the other doctors about sex." A frank, dignified, informal discussion of this aspect is appreciated.

On the last evening James Hudson, Senior Advisor to Military Families in the Denver area of the American Red Cross gives an outstanding talk on the "Financial Aspects of Marriage." Mr. Hudson has been an enlisted man and an officer. He is a veteran of years in ARC work also. Hudson was present at the very first meeting of the Clinic in December, 1959. He has missed only 3 sessions in the last 8 years. His scintillating personality and his wealth of facts is one of the main reasons for the Clinic's success.

An officer presents the "Military Aspects of Marriage." He deals with such items as legal procedures, transportation, survivor benefits, base privileges and other areas of significance. The chief military training at Lowry or a squadron commander usually gives these talks. The project chaplain also assists in this area.

The impact of the Clinic has been great. There is personal interest in people and grassroot support of the mission by the base. It is believed that the Clinic was soundly-founded and subsequently well-handled. My predecessor, an Eastern Orthodox chaplain, Chaplain, LTC, Nicholas T. Kiryluk taught me (as project officer) virtually all I knew about the Clinic. Under Chaplain Kiryluk the Clinic began to develop.

For years the monthly number of graduates averaged about 25 people. We were to see this figure multiplied by 10 (and we never found anyone smart enough to tell us what percent the Clinic increased.) Thanks to base population growth, energetic publicity, a somewhat "wild" medical doctor, and a vitally improved "spiritual aspect" presentation, the Lowry Clinic burgeoned.

As the project officer, I realized that fully one-third of the student airmen could not take the Clinic since they were on "C" Shift (class from 6 P.M. until midnight). So I instituted the same program for "C" Shift men held between 10 A.M. and noon.

We tightened up the Clinic a bit, and placed four of the speakers on audio-tape, thunderous laughter and all. Word got out that someone actually took "C" Shift into consideration, for "C" Shift at least felt that it was the "forgotten corps." We were surprised and grateful when a chaplain from the Air Force Academy showed up and requested a briefing. We were delighted that news of our Renaissance had traveled that far.

The Clinic has expanded its outreach. The total number of "graduates" in the month of August



Chaplain Gilmore and James Hudson, Senior Advisor to Military Families of the American Red Cross, Denver, Colo., present training certificates to those who have completed the three sessions. The record was broken in 1966 when 252 young people took the course.

1966 was 252 persons. It was rewarding to see young people fill the chapel full to the balcony for three nights, three hours a night.

"C" Shift grew as well. Before long we had as many as 60 out to "C" Shift—twice as many as had been graduated from a typical main session of previous years. Nothing succeeds like success. The Clinic began to snowball and pack.

Currently we average 175 graduates a month. When we gave over 200 certificates per month, it was refreshing to know that we had "taught" as many people in one month that it once took a chaplain a year to reach.

The Clinic used to close down in the

summer. June is no longer the favored month for marriage. We now operate 12 months a year. Problems of management are increased with the numbers. After one year at the higher rate of attendance, it was true that we had "reached" as many people as had been reached in the total previous six years in the history of the Clinic. In fact, in one six-month period we fairly well "did" six years worth of work. I cannot describe the feeling of joy when you know you have done six-years' work in six months. President Kennedy would certainly have been very proud of us.

It was worth the effort; we had done a king-sized job. A chapel full of

enthusiastic conferees found sustained support from commanders, and, perhaps, we had a higher pitch of interest going for us.

The basic proposition of the course is that: "The single most important decision that you will make in this earthly turmoil is the decision to get married. You better be prepared."

As a supporting clause we declared (to the amusement of student airmen): "Never make a decision to do something important like to buy a car or to get married, except between the hours of 9 A.M. and 2 P.M.—unless you are on 'C' Shift."

Decisions of importance should be made in our "best hours." This does not exclude a grasp of facts.

Another improvement for the "C" Shift Clinic came when we decided to place the lecturers on film. (The audiotape became tedious and raspy in spots.) Fortunately, we had a TV Center at our base.

After "much-ado" we put the 4 main lectures on videotape. The videotape was then "transferred to film." The "training time" was shortened. The presentations became much more captivating for "C" Shift people. Also, the chaplain had time for a "live" follow-up.

The Lowry Television Center has repeatedly mentioned to me that any chaplain who wants these films can obtain them. Requests are to be directed to: ATC (ATTSE-V), Randolph AFB, Texas, 78148. The films are to be identified by TV number and title.

The TV-film Series is titled *Aspects of Marriage* and is produced by the Lowry TV Center. They are available on 16 mm film.

Psychological Aspect (No. TV265-671L-A)
running time: 18 minutes.

Physical Aspect (No. TV265-671L-B)
running time 30 minutes.

Military Aspect (No. TV265-671L-C)
running time 30 minutes.

Financial Aspect (No. TV265-671L-D)
running time 30 minutes.

Student participants have received these films most favorably. One of our speakers, a First Lieutenant Squadron Commander, did a remarkable job. By coincidence his next assignment in the Air Force became that of a recruiter for WAF officers. He is now giving "teas" every afternoon at Vassar and Wellesley in behalf of the Air Force. In every way, fortune smiled on us.

It fascinated me to work as technical adviser for these films. The films were made by successive steps of adjustment. Pre-conceived ideas were "out." Creating a film is a dynamic series of steps subject to constant on-the-spot changes. The effort paid off.

Two anecdotes: Nearly 200 airmen and about 9 lady guests were in the street in front of the chapel at the break one night. The break offered a chance to mix with the conferees. I was standing near the curb when a car approached with two college girls. They were obviously driving around the base looking for "friendship." As the car edged past, I caught the "pose of flabbergast" on the face of the girl who looked out her car window. Here were over a hundred young men pouring their way back into the chapel on a weeknight! She was so amazed that she drove around the block for another look! I doubt if she believed what she saw.

Then one hot summer night on the outside lawn the Air Force doctor gave his lecture on the physical aspects. He had, as was his custom, spelled out in large capitals the word "SEX" on a blackboard that had been brought to the lawn for the doctor's purpose. In a matter of minutes the flashing red light of the air police truck appeared on the scene. A report had been given that someone had gathered a crowd for a speech, with a big sign that said, "Sex."

Later, I heard that the air policeman stayed for the lecture. Little things like these created good impressions around the base.

An occasional man likes the Clinic so well he takes it twice. Others have decided not to get married after attending the Clinic. Others have decided to marry after attending the Clinic. We urge bachelors to take the Clinic "while they still have an

option." One man (who was "neither engaged nor disengaged nor disenchanted") took the Clinic, framed his diploma for his barracks wall, and said, "Now I'm open for business."

The Chief of Production at the Lowry TV Center, as he came to know about the Clinic, summed it up quite well, when he said, "In any event, you perform a real 'public service'."

The Lowry Pre-Marriage Clinic is an exciting, viable means to communicate with youth. It gives a practical form of religious education to airmen.

Since marriage is a lifetime proposition and lies close to the heart of human life, the work is important. The mission of the military forces of the United States of America is greatly supported through this ministry. Pre-marital counseling is a ministry of "post-service consequence" as well.

END

A very influential church leader was speaking to a company of people on some of the dangers of old age. Among other things he said, "I notice in my self that as the years advance, I have a very strong tendency to think that the easy way to do anything is the right way."—Hal Luccock in *Christian Herald*.

Many people who demand a front table in a night club try to even things up by taking a back seat in church.—*Nuggets*.

The kind of success that turns a man's head always leaves him facing in the wrong direction.—*Personnel Journal*.

When things don't jell as fast as we sometimes think they ought to, we are reminded of a favorite quotation of an old friend: "Have patience. You can do anything if you have patience. You can even carry water in a sieve... if you wait until it freezes."—*Watchman-Examiner*.

We find ourselves, at mid-century, in a world that is like a drum: strike it anywhere and it resounds everywhere.—*Phi Delta Kappan*.



PREACHING CLINIC JAMES T. CLELAND

Pathological Preaching

THE CLINIC in Preaching at Duke is meeting in a few days for the 10th successive summer, and some chaplains are included in the roster of disciples. My colleague, Thor Hall, who works quite a bit for you in retreats and professional seminars, is in charge now. However, he has asked me to come back for one of the informal evening sessions to talk about anything on my homiletical mind and heart. I have been jotting down a succession of stray thoughts and random ideas, which are beginning to form a pattern. I am going to share them with you—now.

Over my teaching years I have collected various ways of tackling a sermon, ways which should not have

been used. I want you to behold them with horror, and to resolve never to be guilty of such pathological preaching. Names have been given to these sickly sermons: two have been called after explorers and four after animals.

1. The Magellan Sermon

Ferdinand Magellan, a Portuguese aristocrat, in the service of the Spanish King, Charles I, proved that one could enter the Pacific Ocean around the south of South America (the Strait of Magellan) as well as around the south of Africa. His ship, the *Victoria* left Spain in 1519 and returned in 1522, in just under three years, having circled the globe. It was jolly good going.

Now a Magellan sermon is one

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which tries *to do too much*. It seeks to encompass a vast theological territory in one single presentation: "God's Whole Plan of Salvation;" "Various Christian Attitudes to War;" "The Cause, Effects, and Cure of the Curse of Demythologizing." It is heroic in intent, but so often miscellaneous and vague in result. It covers a cross-country course at the speed of a hundred-yard dash. It is hurried and breathless and pooped. The verb to keep in mind is *particularize* rather than generalize. Remember the span of time in a single sermon; remember the need for repetition to drive home the specific point; remember the congregation's capacity for absorption: the relationship between the seat of the pants and the retentiveness of the mind. So break this sermon up into a series; and keep in mind that Magellan had enough sense to die before the trans-world voyage was half-way completed.

2. The Christopher Columbus Sermon

There are three marks which distinguish this voyager: He didn't know where he was actually going when he set out; he didn't know where he was when he arrived; he didn't know where he had been when he got back. He has begotten not a few sermonic descendants. Yet his maritime job is hardly ours, even analogically. We are not primarily explorers, but expositors. Of course, there are times when, like Abraham, we may go out not knowing whither we go. But Abraham did know two things: God was with him; God promised him a home and a nation. If we are Luthers or Calvins or Wesleys, we may well be as puzzled—and as successful!—as Columbus. But this is hardly the job of the pulpit in a base

chapel. One should know why he is there; whither he plans to lead the congregation, and how to get there. He is supposed to have a chart as well as a compass. Remember the wise words that a mist in the pulpit means a fog in the pew. Yet, Columbus did discover America!

3. The Elephant Sermon

Once upon a time, I preached a sermon on Albert Schweitzer in the Duke Chapel. After the service a divinity student said to me: "That was an Elephant sermon. If you took Dr. Cleland's course, you wouldn't make that kind of mistake." Touché. What was he getting at? An Elephant sermon is one where the Introduction (the trunk) is too long for the body. I had spent an inordinate time—according to this listener—recounting the life of the African doctor, before I really began to work with the Word of God revealed in it, and its import for the congregation.

How long should an Introduction be? It should be long enough to introduce the subject to the listeners, and no longer. How long is that? As long as a piece of string: long enough to do the job at hand, and no longer.

Do you know how I remedied the Schweitzer ailment when next I preached it? I transformed the Introduction into Point I. What's the good of being a coach if you don't know how to recover a fumble?

4. The Leacock Horse

Stephen Butler Leacock (1869-1944) was a Canadian professor of economics, becoming head of the department of economics and political science at McGill. But he is best known for his humorous volumes, with a touch

of Mark Twain, though his iconoclasm is genial. In Nonsense Novels there is a tale "Gertrude the Governess," and in it occurs a sentence many of us know and some of us practice in our preaching: "Lord Ronald flung himself from the room, flung himself upon his horse and rode madly off in all directions." Lord Ronald, or his horse, was an explosive sort of chap: bucking, twisting, turning, without benefit of compass. There may be great stuff in this kind of sermon, or preacher; but the observer can't tell where it's going to, or when, or why. It lacks direction and purpose and plan and order. Sometimes it dies from exhaustion, or the rider falls off. Exchange this explosive steed for a sermonic donkey. After all, it carried Jesus often.

5. The Baby Kangaroo Sermon

You know the story of the mother kangaroo soundly whipping the baby kangaroo with the admonition: "That'll teach you to eat crackers in bed." Well, beware of that baby, homiletically. Have you ever been to the zoo and watched the wee fellow from Australia pop his head in and out of his mother's pouch? One becomes so fascinated watching him that the parent receives no attention.

There are sermons like that. The minister is moving along with the main theme, when suddenly he digresses on a delightful side-line which holds us

spellbound. Then he says: "But we mustn't spend time today on this digression, no matter how interesting. Let us get back to the central topic." And we sigh: "Aw, shucks." This distraction may be forgiven if the baby kangaroo pops up but once in a sermon. However, there are tangential speakers who are constantly skidding off the circle of their thought to the detriment of their subject, though, sometimes, to the relief of their listeners. Worst of all is the tangential preacher who doesn't know he is. He usually speaks without a manuscript.

6. The Texas Steer Sermon

Does your Sunday edition of the Funnies include "Grandma?" That's the comic strip which always leaves one frame for the kids to color. O. K. You figure out the pathology of the Texas Steer sermon. It is supposed to be two points with a lot of bull in between. I don't get it. If the points are the horns, the bull isn't in between. If the horns aren't the points, then what are they? Now Robertson of Brighton was a two-point preacher, and a great one. But, then, he came from England, not Texas.

Well, that's enough to start a discussion at the Clinic. Sometimes it is good to look at some of the things we should have left undone, so that there may be some sermonic health in us.

END

"Self-expression" is the creed of the artist who doesn't have much else worth expressing.—Sidney J. Harris in *Chicago News*.

Henry Ford was once asked by an ambitious young employe, "How can I make life a success?" and Mr. Ford's answer was simply, "When you start a thing, finish it."—*Sunshine Magazine*.

The Cross and the Caduceus: A Pleas for Tangents

Once together; now separate. Should they cooperate more?

THERE HE stood, naked, shivering and ashamed, at his bowed back the flaming sword barring him forever from Eden. He looked to his companion who had so dearly bought the knowledge of good and evil, and he faced an inimical world with her, alone. The animals whom he had named, once subject to him, slunk and snarled. The flora, once so amenable to his touch, lay tangled and thorny before him. And he knew the bitter sentence was real: that only by toil would he eat bread. The chill wind was a presage of his own death.

He wandered across the earth, nomadic. His sons and sons' sons hunted the beasts and tilled the land, dispersing themselves in ever-widening circles where the waters of the Tigris and Euphrates led them. Despite the harsh memento of paradise lost, that woman should bring forth her young only with travail, they multiplied and replenished the earth.

The guilty pair may have remained at the centrum of a home tribe, dying patriarchal. Yet they may have been left to die at the mercy of the Nature they had despoiled, they alone remembering the sweet smell of the cool of the evening, when Adam walked and talked with God.

We know that in each generation there were those who remembered to carry on the story of man's redemption. We know of Seth, of Noah, of giants in the earth. (We know, too, of false prophets, who led the people to Babel—progenitors of the Big Lie.)

Whenever man has lived alone, he has been subject to fear; to this poor creature, the very elements took on supernatural powers. He feared the fire which drove the wild beasts before it; he feared the thunder and the rain and lightning, but above all he feared the darkness. He has carried that atavistic fear with him today. He thus formed bands and established the tribal commune.

There was one in the tribe, gifted perhaps with better powers of observation than his fellows, who interpreted the winds and read the stars and knew of the waxing and waning of the moon. He learned to tame the fire and was thereby invested with superhuman powers—which, being human, he exploited. He became the priest, and along with that he was the medicine man.

As long as man lived the tribal life, this priest-physician became an integral part of this life. He was supported with tithes of harvest and the hunt, and he doubtless fed well on offerings burnt to appease the gods. He passed the lore from father to son until it became the highly stylized, complex code of the Levites, written immemorially into law.

With the priest lay the power of life and death: he banned the leper as a pariah; he proscribed the use of certain unclean foods; he sequestered the menstruating woman until she were cleansed by rite. He cast out devils; he laid sins onto the head of a scapegoat; he prescribed and practiced ritual circumcision. He was guardian of the sacred Ark of the Covenant, and his were the secrets of herbs and nostrums.

IT IS NOT KNOWN at what point in time the dichotomy arose, separating physician from priest. Perhaps it came with the establishment of cities, of courts and principalities. The old role, once unified, split into many diverse parts. Some of the powers were delegated by kings as new customs were established and old taboos became outmoded. Certainly, with conquest and riches (and the love of money), with leisure to assimilate the knowledge, the old *shaman* could no longer rule absolutely. His powers were usurped by specialists who emerged into teacher, mentor, philosopher, surgeon, barber, astrologer, soothsayer, lawgiver, judge and, yes jester. (The salubrious aspect of laughter must have been known to the ancients—and there have likely been no new jokes or comic routines in four thousand years.) The “pure” scientist came only much later, for this rather modern offshoot of the primitive shaman will believe only what he can prove—or so he thinks, with his imperfect knowledge. The only *real* difference is that he doubts aloud, whereas his forebears translated their own unsure ruminations into inexplicable mysteries better left unexplored. True, they gave them names, for their people needed and still need appropriate labels and sureties.

Those of us today who wear the caduceus and those of the cloth need to explore our likenesses, not our differences. We merge as more we know about the human spirit. We know that disease transcends dogma, that

illness falls on the just as the unjust. We should find tangents to our respective circles.

As a physician, I have made quite a point to my students that the patient must be considered as a whole. He is *not* "an ulcer in bed five." He is a *person* in bed five who happens to have an ulcer. This is only the part of the iceberg that we can see. This is the flaming red thumb hit by the hammer; we can see it throbbing, and can give a nice dissertation as to its natural history. But what of the man attached to the thumb who gave out with the frightful imprecation when he struck it? To heal the ulcer, and to assuage the pain from the aching thumb, we must know why they happened. We must realize what stresses in his life led up to the moment in time when he came to us for help, and this requires more than a computerized set of questions. It requires empathy, or the older, perhaps better term: compassion. (Remember it was compassion which led to the miracle of the loaves and fishes—prototype of the Lord's Supper.)

We must get to know our patients. We must get to know their wives and children. We must be humble enough to ask of a man's job, his likes and dislikes. Like the medicine man of yore, we must know of his fears, whether they be real or imaginary. And we may not bring surcease from these fears by the mouthing of shibboleths.

A Navy enlisted man or a Missouri farmer can spot a phony ten leagues away, and he will turn in disgust from the well-meaning, mealy-mouthed chaplain or physician who reassures too soon, who speaks too glibly in pleasantries and generalities, dealing from his own weaknesses and insecurities.

We talk of some patients as being passive-dependent or passive-aggressive, as if these terms explained something! Of *course* he is passive-dependent. He's not at home in sick bay, or in the chapel, just because we are. He is out of his element and he deserves the best of everything we can give him of our arts and skills. When he is hostile, we walk about in a state of self-pity, hardly remembering the Greatest Physician only batted .100 when it came to gratitude expressed for healing leprosy!

WHAT ARE some of these fears? First and most important is fear of the unknown. The fear of death, of cancer, of mutilation, of losing stature or reputation, of separation from loved ones, of being deprived of one's senses. There is fear of symbols, of the hypodermic needle no less than the holy oil, though both are means to deliver comfort.

It is every man's right to know that he is going to die, and to prepare for it. At the hour of death then, we must be truthful, yet we must hold open the door of hope. We all fear that "bourn from which no traveler returns," thus we must speak comfortingly of the life beyond and look, with Job, to the resurrection and the life.

We may not rob man of his dignity, for was he not created "just a little lower than the angels," in the image and likeness of God? Help me then tear

down the premature shroud which too often surrounds the dying patient. Help me pull the tubes from his orifices by which we maintain a semblance of life, cruelly however noble our intentions. Help me bring the minister and the priest back into the center of the stage instead of waving him to the wings to await his bit part. A man must die in peace, and we may not in good conscience unnecessarily prolong his dying.

Cancer is a scare word. Leukemia, tumor, malignancy mean a host of things and carry many nuances to different people, different ethnic groups, different ages. The reactions to hearing these words range from passive acceptance to suicide. Be careful, and know what you are talking about, whom you are talking to when you see fit to employ one of these two-edged swords. Do *not* reassure when the prognosis is bleak, but help the suffering victim to accept its inevitability. Steer him from the quack who deals the cruelest blow of all—that of false hope. Strengthen him for his end, that he may reach it with peace of mind, his affairs in order, his vision of Eden restored.

To many, surgery is mutilation, and presupposes a life of invalidism. A generation still extant equates going to the hospital with just that, and we must fight to reassure these people. We must drive home the concept that the correction of a defect is intended. The loss of an arm, an eye, half a stomach, a uterus, must be interpreted as the sacrifice of a part for the good of the whole, as the pruning of a branch is done for the greater fruition of the tree.

Fear of separation occurs to the brave as to the weak, to the mature as well as the tearful recruit. We must do all we can to help the man accept that, and help him to weather it. We must have experienced some of it in our lives, for "he jests at scars who never felt a wound." If at all possible, get him a few days home and the money to do it with. Both are available, and no commanding officer I ever knew would decline to approve a well-chosen request by a dedicated chaplain or physician who knew what he was doing. I don't mean to have you taken in by every cock-and-bull story any sea-lawyer can spin, but a modicum of experience will winnow these.

We're awfully good sometimes at ignoring just the one request for leave or special pay which might be worth all the pills in the pharmacopoeia. We're awfully good, too, at hiding behind our rank, our caduceus, our cross or Star of David. We lapse into the temptation to write a prescription, give an injection, deal out a platitude, say a quick prayer—and these are the coward's ways out. We circumvent the truth, or sugarcoat it until it is unrecognizable as such. We bandy words and give in to masterful circumlocution, forgetting that the entire code of human behavior is governed by ten short utterances. We are satisfied with making quick rounds, giving little of ourselves, pleading overwork or short staff. Hogwash! We are here for one purpose and one purpose alone: to heal the minds, the bodies and the souls which come to us in disrepair, and it matters not at all whose fault the damage is.

We both serve the same Master who said "Come unto me *all* who are weak. . . ." Our Lord did not stop at an eight-hour day, and I am sure he did not frequent the Galilean equivalent of the golf course or officers' club. He did not intend that his message be imparted piecemeal, in fifteen-minute exercises in rhetoric once weekly between rituals. No, gentlemen, Christ worked an eighteen-hour day — first, mind you, as an exemplary carpenter!

One way to achieve our task is to approach total dedication, and to keep at it until the task is done. Then and only then do we dare approach the throne of grace to thank God for the opportunity of serving our fellow men. Only then can we hear the "still, sad music of humanity."

We have much to learn from each other's art. We physicians need to know more of the manner in which you gain the patient's confidence and counsel him. You need to know something of the diseases which affect his body and soul inseparably, be that effect erosion of beautification. We need the gift of faith that reaches beyond formulae, and the knowledge of imparting that faith to our patients. We need to combine that faith with our good works, and to crown our efforts with infinite patience, to "be still and know. . . ." Let us attend your conferences, and you join ours. Sin and pestilence are but bedfellows; we must join forces to defeat them both most effectively. May Almighty God be with us in our appointed tasks. **END**

TENTATIVE OVERSEAS SCHEDULE FOR SERMONS FROM SCIENCE FOR 1968

Dr. George E. Speake

<u>Starting Dates</u>	<u>Location</u>
May 13	U.S. Navy Base, Naples, Italy
May 20-27	U.S. Air Force Bases, Turkey and Lebanon
June 3	Vicenza, Italy
June 10-July 8	U.S. Army, Germany
July 15	U.S. Air Force, Hanover, Germany
July 22	U.S. Air Force, Ramstein, Germany
July 29	U.S. Air Force, Bitburg, Germany
Aug. 5-19	U.S. Army, Germany
Aug. 26	U.S. Air Force, Ipswich, England
Sept. 2	U.S. Air Force, Upper Heyford, England
Sept. 9	U.S. Air Force, Alconbury, England
Sept. 13	U.S. Air Force, Mildenhall, England
Oct. 7	U.S. Air Force, Utrecht, The Netherlands
Oct. 14-28	U.S. Army, Germany
Nov. 4	U.S. Air Force, Wiesbaden, Germany

(For specific dates in your area, check with your Command Chaplain, or Dr. George E. Speake, Moody Institute of Science, Inc., 12000 E. Washington Blvd., Whittier, Calif. 90606)

The Chaplain and the Aging Veteran

WHAT IS being done to meet the spiritual needs of the patients in V.A. hospitals 65 years and over? This was the subject of an interview I conducted with Chaplain Benjamin D. Willers, V.A. Domiciliary, Wood, Wisconsin.

The Information Service at Fort Snelling, Minnesota, reports that almost one-third of the 114,300 patients in V.A. hospitals are 65 years of age or over; and this percentage is increasing.

Following is the interview. My questions are in bold; and Chaplain Willetts' replies are in Roman type.

Chaplain Bousman: Chaplain Willetts, what percentage of your members attend chapel services?

Chaplain Willetts: About 10 per cent.

These figures seem rather low. Do you feel that older veterans lose interest in religion?

Yes and no. After studying the case histories of many, I am convinced the

majority dropped out of the mainstream of life and the church before coming to the domiciliary. This is especially true of those who have a long history of alcoholism.

In 1964, I surveyed the records of my "congregation" and found that only 53 out of 700 made any reference to a wife. The homeless personality can hardly be sincerely happy in the family of God.

In all fairness to the veteran, it should be said that the elderly people in the population at large tend to lose interest in organized religion—especially those who have been uprooted from familiar environments. Older people have a harder time adjusting to a new environment. This includes the act of establishing membership in an unfamiliar church.

Dr. Nila Kirkpatrick Covalt, M.D., in an article in *Geriatrics* (Sept. 1960) agreed with Dr. Paul B. Maves when he said, "Subsequent studies show a marked dropout of activity and

membership in the churches with age. It is highly questionable if older people turn naturally to their church."

What means do you use to encourage these veterans to attend chapel services?

Personal visitation coupled with an invitation to attend is the most effective method. In addition, we have established what we call the "Fellowship of Believers." All who attend with any degree of regularity are given membership in the "Fellowship of Believers."

They are presented a membership card bearing their names and signed by the chaplain at the end of each calendar year. Their names are also printed periodically in the chaplains' newsletter called *The Gospel of Life*.

Do you have a member choir?

Yes, we have a domiciliary choir. We practice every Thursday afternoon in the chapel. The choir sings an anthem once a month from October to May each year at our evening chapel service. During the summer we make up programs and put them on tape so that the radio can broadcast them. We have had from 6 to 12 in our choir for the past two years.

What are some of the pertinent problems facing the aging veteran?

Problems are much the same as those facing any aging person: Loneliness, the feeling of not being wanted, of not being a productive member of society, and alienated from family and old friends.

Many develop a feeling of having been cast aside like an old shoe which in turn often leads to depression. The

rocking chair metaphor is unfortunate because it casts the elderly person into a mold of inactivity even though he may prefer to be active. Add to this the physical handicaps. Many suffer from arthritis, arteriosclerosis, and other ailments common to the aging experience. Some find it hard to manipulate stairs or to read. Some are accident prone, and when injuries occur healing is none too rapid.

Do you think common attitudes toward the aged contribute to these problems?

Definitely.

In what way?

Ours is a culture geared to the younger and active people. The chaplain has his mission set before him when he calls on a veteran whose health is broken. Through companionship and concern he may help prevent the patient from slipping into what is erroneously called second childhood. Let the aged person feel accepted and he is not as apt to resort to childish habits, many of which may be tools to get attention. In all fairness it ought to be said that caring for the aged is becoming a part of our culture. Whether the new attitude will help depends not only on what we do *for* the aged. In other words, they must be made to feel wanted and useful.

Do you feel the emotional problems of the aged are due more to physical handicaps or to environmental changes such as loss of vocation, friends, and family?

This question should be answered by those who have done research in this area. My observation is that both

physical and environmental factors play a part but society tends to look upon the organic disabilities as the major factor.

I agree with your observation. A number of studies have shown that when older people are motivated through the concerted effort of those around them, they have shown marked improvement.

For example, Charles V. Lair, Ph.D., once Chief of Psychology Service at our V.A. Hospital here in Knoxville, Iowa, made a study of geriatric patients. He concludes that those patients who were exposed to more intensive resocialization and remotivation programs had fewer re-admissions to the hospital.

Now we come to the question, what can the chaplain do for the aging veteran?

I cannot speak for others but I strive for at least three goals.

First, I want old people to feel a sense of Christian companionship. This means an open-hearted acceptance of each one just as he is.

Secondly, I try to help them acquire a sense of worth.

Finally, I try to combat the basic homeless feeling. Membership in the "Fellowship of Believers" gives them a sense of belonging.

In what way do you attempt to achieve these goals?

My work is divided roughly into four areas: worship, Bible study, personal visitation, and counseling.

Worship, among other things, helps the older veteran overcome anxieties concerning death and other uncertainties. It enables him to accept death as a natural consequence of life

and provides the prospect of a fuller life with God.

The Bible study class not only arouses his interest in learning, it affords a better understanding of God's will and enables him to better understand his own worship experience.

Finally, when I sit down with him, either in the pastoral visit or the counseling situation, he knows I care about him which in turn reduces the feeling of loneliness and isolation.

Do you attempt to adapt your preaching to the problems of the aging veteran?

In my preaching and Bible class I constantly emphasize the power of their prayers; the good that is being done by their offerings and the value of saying to God, "Take my life and let it be..." Some of my recent sermon themes have been, "Making Friends With Life," "Make Believe Living," and "Optimism to the End." Repeatedly I will point out that the small tasks which they do have significance in the total picture of the domiciliary life.

Do you find working with older people discouraging?

Many have a feeling of hopelessness about older people but I do not share it. Neither do my fellow workers here at the domiciliary. When you work with these people you soon discover that a word of kindness or encouragement goes a long way in helping the individual find a spark with which to go on.

The attitude that these people are useless, unchangeable, or cantankerous defeats the program. Many of these

veterans have been brought out of their lethargy through the concern and loving care of dedicated personnel. In this realm the chaplain can render a most important contribution to the care and treatment of the aging veteran.

Of course, I get discouraged at times but I often see a flicker of light—evidence that this endeavor is worthwhile. Those who do not see hope for the aged should not go into this kind of work. I find it rewarding.

Does the V.A. domiciliary have advantages over the nursing home?

I have no axe to grind in this question. I see advantages and disadvantages in both arrangements. No one can deny that the nursing home, with fewer patients and most of them living closer to their original homes, has its good points.

The domiciliary or the V.A. hospital, being larger, is able to provide a more complete staff, including full-time physicians, occupational therapists, physical therapists and, of course, full-time chaplains. Another favorable factor might be described in the words of the old expression, "Old soldiers never die." Older people like to reminisce. Their memory concerning remote events is often quite clear, even though it may be shaded or colored in a favorable light. This being true, veterans like to recall their war experiences and enjoy the company of other veterans who speak their language. **END**

The tough job that tests your mettle and spirit is like the grain of sand that gives an oyster a stomach ache. After a time it may become a pearl.—*Eastern Sun*.

QUOTES

By Jack Herbert

The best advice anyone can take is not to take any advice—including this.

Two things that children wear out fast: shoes and teachers.

A woman can use cosmetics to make herself look twenty years younger, but you can't fool a long flight of stairs.

One of the worst forms of air pollution today is rock-and-roll singings.

Experience is the best teacher; it should be—look what it costs!

Patting yourself on the back is not the way to push yourself forward.

Always put off until tomorrow what you shouldn't do at all.

It is nice to be important, but it's more important to be nice.

PESSIMIST: One who, when opportunity knocks, complains of the noise.

PHOTO CREDITS: pages 4, 5, 6, Graetz Bros, Ltd.; page 7, Judaism Pavilion; page 8, Studio Montparnasse; page 9, Studio Lausanne; pages 23, 24, 26, U.S. Air Force; page 49, Del Ankers Photo; page 55, National Council of Churches; page 56, Department of Defense; pages 43-57, U.S. Army, U.S. Air Force, U.S. Marines, U.S. Navy, Veterans Administration.

An Ever-Living Answer

THE STARTLING statement that "God is dead" recently shocked most thinking people. For many this idea was an entirely novel experience. Yet, through the centuries the existence of God has been challenged. But each time a new opponent attacks this idea, which all Christians and many other religious persons cherish, a strong defender arises.

Going through my father's papers recently, I found a letter which told about one of these defenders who answered the challenge nearly one hundred years ago. He wrote a book. When I phoned my bookstore this morning, I was informed that the book was in stock and that there was a steady demand for it.

The writer of this letter was Elizabeth de Barry Gill, a concert harpist, who, under date of July 15, 1912, wrote to my father as follows:

Here is the portion of conversation that took place between General Lew Wallace and myself at his home in Crawfordsville, Indiana, nine years ago.

Among other questions I asked the General how he conceived the plan for the book *Ben Hur*. "Very suddenly," he said. Colonel Ingersoll was a guest at my home. One evening I asked him the following questions. "Colonel, do you believe there is a God?"

The colonel answered, "I don't know. Do you?"

"Do you believe there is a heaven?"

"I don't know. Do you?"

"Do you believe there is a hell?"

"I don't know. Do you?"

"Do you believe in the divinity of the Christ?"

"I don't know. Do you?"

"I was not a spiritually minded man by any means," General Wallace continued, "but the answers to those questions made me think, and I opened the Book of Books and searched the four gospels, and as I searched I wrote and never stopped writing until the birth of Christ."

"And so, paradoxical as it may seem, Colonel Ingersoll, with all his doubts of the Christ, and his agnostic teaching, was in reality the inspiration for *Ben Hur. A Tale of the Christ*."

— E. de B. Gill



I found it interesting to compare the lives of these strangely different men. Ingersoll, surprisingly, was the son of a Congregational minister. Both men were admitted to the bar and practiced law. Both volunteered for service in the Civil War. Ingersoll organized a cavalry regiment, and was made its colonel. Wallace became colonel of the Eleventh Indiana Infantry.

Ingersoll was captured by the Confederates at Lexington, Tennessee. Later paroled, he returned to his law practice. He became attorney general of Illinois, 1867-1869. In 1876, he became nationally known as a public speaker when, at the Republican National Convention, he nominated James G. Blaine as a presidential candidate. He became a distinguished lawyer, but his public lectures attacking the Bible, and his anti-Christian views greatly limited his political advancement.

Wallace was made brigadier general before the end of his first year of service. In 1862 he was appointed major general. When the Confederate general, J. A. Early, advanced on Washington, D.C., in 1864, and its capture seemed almost certain, General Wallace opposed the advance, and at Monocacy, on July 9, saved the capital from almost certain capture.

After the war General Wallace served as governor of New Mexico Territory, and later as Minister to Turkey. He was a popular lecturer. In his book, *Ben Hur. A Tale of the Christ*, he successfully answered Ingersoll's cynical questions.

The book has been translated into many languages; it has appeared on the stage; and it has been shown as a moving picture. And this same book, which is still on sale in bookstores eighty-seven years after it was written, successfully answers today's slogan, "God is dead." END

CORRECTION

We regret that an error crept into Chaplain Morris A. Sandhaus' article, "Administering a Multi-Faith Chaplaincy Program," appearing in the Nov.-Dec. CHAPLAIN.

The sentence on page 29, beginning 8 lines from the bottom, which reads in print: "For example: Normally it would not be good personnel administration to place a Southern Baptist in the heavily Baptist or Methodist country." is incorrect. This should read:

"For example: Normally, it would not be good personnel administration to place a Southern Baptist in the heavily Lutheran Country of the Dakotas. Nor does it show good judgment to place a Lutheran in heavily Baptist or Methodist Country."

COMMUNISM. J Edgar Hoover, in *Masters of Deceit*, says: "Communists want to control everything: where you live, where you work, what you are paid, what you think, what street cars you ride (or whether you walk), how your children are educated, what you may not and must read and write."

NEWS ROUNDUP



GUEST SPEAKER GCC OCT. MEETING

John Russell Blandford, Chief Counsel, Committee on Armed Services, U.S. House of Representatives, was the guest speaker at the General Commission's October meeting. He spoke informatively of the

committee's work and discussed some of its problems.

Mr. Blandford served on active duty with the Marine Corps from September, 1941, to March, 1946. He served in the Pacific Theater of Operations, and participated in the Tulagi-Guadalcanal Campaigns and the Cape Gloucester-New Britain Campaigns.

Returning to the U.S. in July, 1944, Mr. Blandford reverted to inactive status in March, 1946. Since that time he has continued to participate in the Marine Corps Reserve Program and now holds the rank of Brigadier General, USMCR.

He returned to the Yale Law School in February, 1946, and received his Bachelor of Law degree in October, 1946. Following his graduation, he joined a law firm in Buffalo, New York.

In January, 1947, Mr. Blandford was appointed as Counsel to the Committee on Armed Services, House of Representatives, and served continuously in that capacity until his appointment as Chief Counsel of the Committee on December 1, 1963.

Mr. Blandford received the 1966 Rockefeller Public Service Award in the field of Law, Legislation, or Regulation, in recognition of his distinguished service to the government of the U.S. and to the American people.



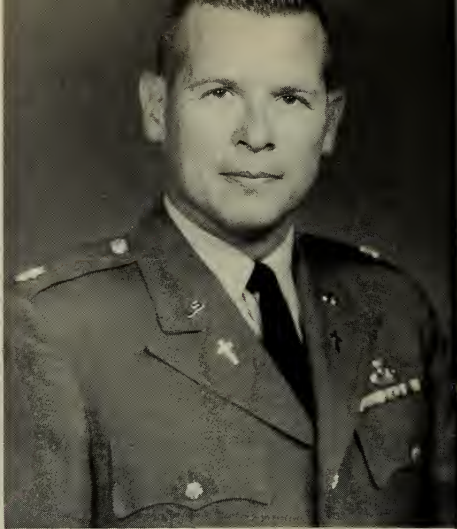
LT Vincent R. Capodanno, CHC, USNR

A courageous chaplain who stayed with his embattled Marine company rather than take cover during an intense fight was killed on 4 Sept. 1967 as he moved about the field giving last rites to wounded Americans.

The chaplain was Navy LT Vincent Robert Capodanno, 38, a former Roman Catholic missionary and native of New York City.

Rear Admiral James W. Kelly, Chief of Naval Chaplains, when learning of Chaplain Capodanno's death, issued the following statement: "Father Capodanno was one of the Navy's most dedicated chaplains. As soon as the Vietnam conflict had become a full-scale involvement for U.S. military forces in early 1965, Chaplain Capodanno volunteered to serve as a Navy chaplain. He immediately requested duty with Marines in Vietnam. After serving 12 months with a Marine infantry battalion in Vietnam, Chaplain Capodanno volunteered to serve a six-month extension."

He was killed during the fourth month of his extended tour of duty.



Chaplain, LTC, Clifford E. Keys, Jr.

Chaplain Clifford Keys, Jr., is now serving in the office of the Chief of Chaplains, USA, as Chief, Ecclesiastical Relations, a post that was formerly held by Chaplain, LTC, Clayton E. Day, who is now Post Chaplain of Fort Myer, Va.

Chaplain Keys is an honor graduate of Eastern Nazarene College, Boston; and Nazarene Theological Seminary, Kansas City.

He has served in the U.S. Army chaplaincy on continuous active duty since 25 Jan. 1954. His assignments have included the 11th Airborne Div in Ky.; the 508th Reg Combat Team in Japan; the 101st Airborne in Ky.; the Military Advisory Group in Korea; and the U.S. Army Materiel Command in Washington, D.C.

Prior to his current assignment he was a member of the faculty at the U.S. Army Command and General Staff College, Ft. Leavenworth, Kansas. He is an enthusiastic outdoorsman with 348 parachute jumps. Chaplain Keys has three children and is an ordained elder in the Church of the Nazarene.



Chaplain, LTC, Stanley C. McMaster

Chaplain Stanley McMaster now serves in the office of the Chief of Chaplains, USA, as Chief, Plans Programs and Policies Directorate. He succeeded Chaplain Ray Rowland who is now with Combat Development Command, Fort Belvoir, Va.

Chaplain McMaster was born in Belfast, Ireland, where he also did his high school, university, and part of his seminary work. He also studied at Syracuse University and Westminster Theological Seminary in the U.S.

McMaster served in the 6th Airborne Div. Signals in the British Army from 1941 to 1945. He was called to the ministry and ordained in Fairview, N.J., in November, 1948.

He served the first United Presbyterian Church in Fairview, N.J. from 1948 to 1950. Later, he was pastor of the Bovina United Presbyterian Church, Bovina Center, N.Y., from 1950 to 1953.

He entered upon active duty in the Army as a chaplain 1 Dec. 1953.

Chaplain McMaster is married and has two children: Brian Stanley (b.1945); and Marian Ruth (b.1949).



CPT James E. Reaves, CHC, USN

Chaplain Reaves is now serving as Fleet Chaplain, US Atlantic Fleet and Force Chaplain, Commander Service Force, US Atlantic Fleet.

Commissioned on 22 May 1942 in the Chaplains Corps, USNR, as a LT, Junior Grade, Chaplain Reaves was transferred to the Regular Navy in 1944 and has been on active duty ever since.

He came to the Fleet and Force assignment after four years as Senior Chaplain at the Naval Academy.

A native of Colfax, Texas, Chaplain Reaves attended McMurry College in Abilene, Tex. and SMU. His only civilian pastorate was the Eighth Street Methodist Church, New Orleans, 1939-1942.

Chaplain Reaves participated in landings from Guadalcanal to Bougainville. Subsequent assignment included training centers at Great Lakes and San Diego; the heavy cruiser *Macon*; Staff Chaplain, Korea; Naval Medical Center, Bethesda, etc.

Chaplain and Mrs. Reaves have two children—James Edward, Jr., and Catherine Anne.



Chaplain, CPT, Milan Murja

Chaplain Murja is one of the two Greek Orthodox chaplains that presently serve in the U.S. Army. He is now serving at Ft. Knox, Ky.

Chaplain Murja estimates that the Greek Orthodox Church has some five million members in the U.S. Still, a shortage of Orthodox chaplains exists in the Army.

Why the shortage? Chaplain Murja says: "Many Orthodox priests may be reluctant to leave their comfortable parishes and face separation and travel."

Although the shortage of Orthodox priests is acute in all branches of the Armed Forces, it is particularly grave in the Army. The Air Force has six Orthodox priests, the Navy five, but until 1962, the Army had none.

"If I were a Catholic or a Protestant chaplain, I'd be stepping into an organized thing," Chaplain Murja said. "It's the major task to locate Eastern Orthodox personnel and set up religious services for them."

A native of Butte, Montana, and a graduate of Columbia and St. Vladimir's Orthodox Theological Seminary in New York, Chaplain Murja decided to leave parish life after five years at St. George's Orthodox Church in Lorain, Ohio. In May, 1962, he enlisted in the Army "to bring the sacraments of the church to Army personnel."

Chaplain Murja came to Ft. Knox after a year's service in Korea. Previously, he was stationed at Ft. Dix for four years. He was awarded the Army Commendation Medal at Ft. Dix and received a Certificate of Achievement in Korea.

A widower, Chaplain Murja resides at Ft. Knox with his two children. An Orthodox priest is permitted to marry before ordination but not after.

The Buschmeyers (Fred and Myrna) sent out their Christmas greetings in September—and for a very good reason. They have moved to Australia, and their address for the next two years will be Pitt Street Congregational Church, 264 Pitt Street, Sydney, Australia. Dr. Buschmeyer was formerly the Secretary for the United Church of Christ.

The retirement address of Chaplain (MG) Charles E. Brown, Jr. USA (Ret) is 5005 14th Street, North, Arlington, Va. 22205.

The first seminar for hospital chaplains in Vietnam was held three days in October—co-hosted by COL Casper Berger, CO of Saigon Support Command's 53d General Support Group and personnel from the 36th Evacuation Hospital. Project officer was Chaplain (LTC) Harold D. Summers.



LCDR Gene D. Landry, CHC, USN, was awarded a letter of Appreciation by Prime Minister CHONG, Il Kwon, in Korea. This is the highest award conferred on U.S. military personnel.

Navy Chaplain CDR William H. Vinson, CHC, USN, now serves as Staff Chaplain to the Military Sea Transportation Service, Atlantic HQ., Brooklyn, N.Y. Chaplain Vinson is a Baptist.



Last August before Chaplain and Mrs. T. D. Parham left USNAS Quonset Point, R.I., for Washington, the PWOC sponsored a potluck supper at the Builders Club as a farewell party. (L to R): Mrs. Forsyth Massey, wife of CDR Fleet Air Quonset; Chaplain Parham; Mrs. Parham; CAPT W. T. Hardaker, CO, NAS, and Mrs. Hardaker.

CDR Arnold J. Dahlquist (left) and LCDR Albert T. Woodward review character education program for Naval Reserve Training Unit recruits, Lakehurst, N.J.

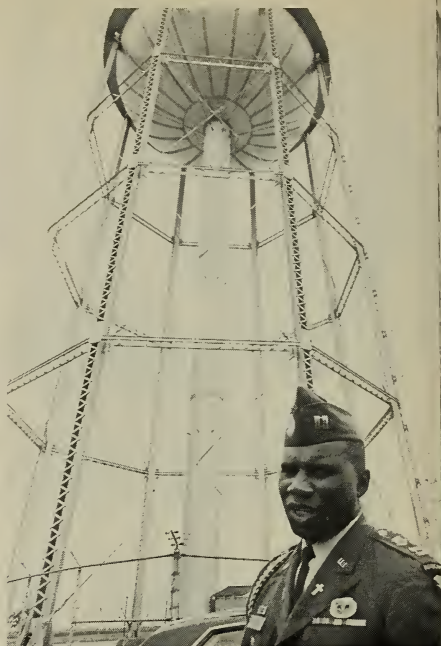
Both ministers serve churches. Woodward is minister of the First Presbyterian Church, Red Bank, N.J.; and Dahlquist is pastor of the Calvary Lutheran Church in Cranford, N.J. But they find time to counsel men on Saturdays while they serve in the Reserves.





A unique conference was held at Sioux City Air Base, Iowa, 16 October 1967 at the NCO Club. It was a conference on "Crises of Separation." (Separation due to isolated combat and other assignments; family relocation; etc.) Some participants (L to R): Mrs. Ray Robinson, Jr., Mrs. Alma S. Johnson; Chaplain Joe Morris; Chaplain Theodore J. Wilson, Moderator.

Seldom is it possible for an entire complement of active duty chaplains of an entire naval district to get together. However, in the largest naval district (area-wise), the 17th, all chaplains found time to gather at U.S. Naval Station, Adak, Alaska, to discuss mutual interests. (From L to R): LT E. K. Murray, CHC, USNR; LCDR H. T. Kelly, Cath chs for Adak and Kodiak; and CDR W. R. Samuel, CHC, USN; Dist and Prot Ch, Kodiak; and LT R. A. Boyer, CHC, USN; Prot ch, Adak.



Chaplain, CPT, Otis A. Smith is shown following his dramatic 170-foot climb to the top of a water tower to talk to a man who threatened suicide. Smith is a 33-year-old paratrooper and is stationed at Fort Gordon, Ga., where the incident occurred.

The soldier had asked to see a chaplain and Smith volunteered to climb the tower.

Chaplain Smith moved to the ladder and slowly climbed the tower keeping his eyes constantly on the soldier and speaking words of encouragement.

"I reached the top and sat down with the man," Chaplain Smith said. "I found out he was having personal problems. He was not despondent about the service. He was having trouble at home."

After talking with the soldier for 30 minutes, Chaplain Smith convinced the man to descend. Slowly the pair climbed down the tower, the chaplain leading the soldier to safety.



Three foreign chaplains visit with Chaplain, MG, Francis L. Sampson, at Chief's office. L to R: CAPT Nam Soo Cho, Korea; CAPT Choon Duk Suh, Korea; Chaplain Sampson; and MAJ Nuam Sanguansup, Royal Thai Army.

Formal dedication ceremonies were held for Kadena (Okinawa) Air Base's newest Chapel No. 2 (last June). MG Jerry D. Page, left, CO 313th Air Div, assists Chaplain, BG Wm. L. Clark, USAF Deputy Chief of Chaplains, in cutting the cake at the reception following dedication of the chapel which cost \$254,000.



Interservice cooperation is not speculation but is a reality in the Alaskan Command. Particularly is this true in realm of religious activities. Shown attending planning session in Sept., 1967, left to right, seated: Ch, COL, Harold Roth, USA; Ch, COL, Robert Rutan, USAF; Ch, COL, James A. Connett, USA.

L to R, standing: LCDR H. Thornton Kelly, CHC, USN; Ch, LTC, Robt. C. Gaertner, USAF; CDR Wm. R. Samuel, CHC, USN, 17th Naval Dist Ch.

LTG Arthur C. Agan, Jr. (left), Vice-Commander, USAF, Europe; and Ch, MG, Edwin R. Chess, Chief of Chaplains, USAF, pin on new insignia for Chaplain Eldon R. Smith (a Methodist) for the grade of Major. Ceremony took place in Birkenfield Air Sta. Ger. Mrs. Smith looks on.





The first Jewish chaplain ever to win the Army's parachutist badge (right), Chaplain (CPT) Franklin C. Breslau, as he makes his first jump, receives encouragement from (left to right): Chaplain (COL) Holland Hope, Ft. Benning post chaplain; Chaplain (CPT) Chas. E. Brinkmeyer; and Chaplain (MAJ) John P. McCullach, Ft. Bragg, N.C.



U.S. Army PFC Gerald Epstein combines Army fatigues with a Jewish prayer shawl as he leads a service at Qui Nhon Support Command's "Chapel of Peace." PFC Epstein is probably the only Jewish cantor serving with Army in Vietnam. During Jewish High Holy Days, Epstein traveled to Nha Trang where he participated in Yom Kippur services held for Jewish personnel throughout Vietnam.

Chaplain (COL) Wm. H. Branyan, Jr., 5th U.S. Army Chaplain (center), chats with COL B. B. Beck, CO, US Army School Center/Post Hq. at Fort Harrison and Chaplain (COL) Cauthion T. Boyd, Jr., post chaplain. Chaplain Boyd is a veteran of 22 years in military service; he was awarded a Bronze Star for meritorious service with the 44th Medical Brigade in Vietnam. He is a member of the Church of God.



At a Protestant Men of the Pentagon luncheon a check for \$2221.21 was presented by Ch (COL) Wayne E. Soliday (left) and Ch (LTC) Robert L. Maase (right) to Ch (MG) Ivan L. Bennett (ret) for the Tokyo Theological Seminary. The check represented offerings received in numerous Army chapels for the Tokyo Seminary.





A cordial welcome is extended by Chaplain, COL, Clyde M. Martin, Lackland AFB, to three visiting chaplains from Vietnam: L to R; Ch, CPT, Pham Zuan Hien; Ch, CPT, Nguyen Van Hai; Ch, MAJ, Pham Anh Du.



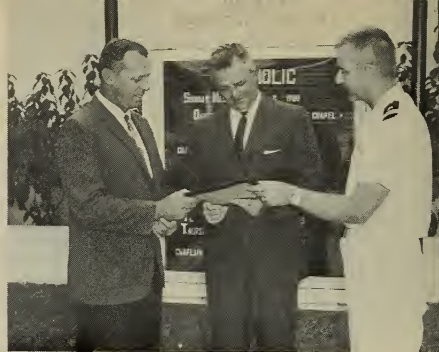
Louis Herman, president of the congregation of Agudath Israel, and Rabbi Irving Rubin (right) present a Torah to Ch, LTC, Kalman L. Levitan in ceremonies at Maxwell AFB. On the left is Ch, LTC, Raymond Pritz, Deputy Commandant, of Air University's Air Force Chaplain School. The Torah is being given to the Jewish community of Tachikawa Air Base in Japan by the Montgomery, Ala., congregation.

Twenty-one Army chaplains from throughout the command assembled last Sept. at COMZ headquarters for a one-day Senior Chaplains' Training Conference. The clergymen represented the 10 districts of COMZ and they were hosted by the office of the COMZ Staff Chaplain, with Ch (COL) John W. Betzold presiding. The group met with COMZ Commanding General, MG Robert C. Kyser at a luncheon.



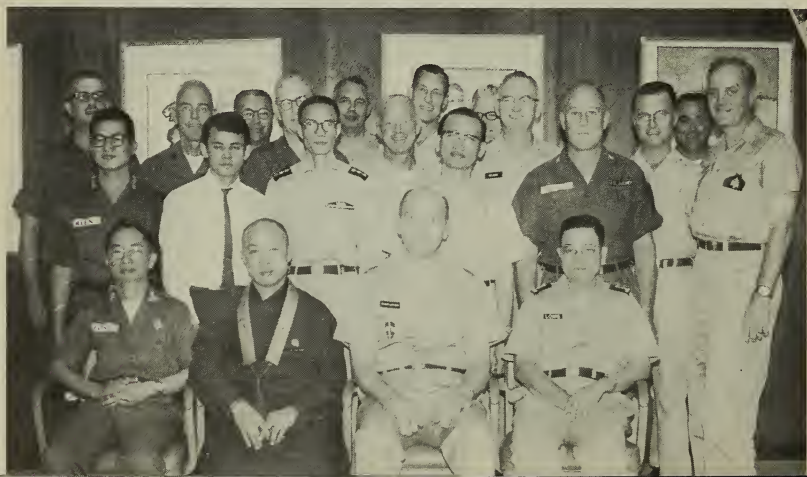


Thomas D. Morris (2nd from left), Asst. Secy. of Defense (Manpower), is honored for his continued support of religious programs in the military services by the three Chiefs of Chaplains: (left) Ch, MG, Edwin R. Chess, Air Force; (2nd from right) Ch, MG, Francis L. Sampson, Army; and (right) RADM James W. Kelly, Navy.



CDR R. M. Telfair, USN, Exec. Officer, U.S. Naval Sta, Midway Island, receives a GCC Certificate of Appreciation for his support of the chapel program. From L to R: CAPT A. S. Yesensky, USN, CO NAVSTA Midway; CDR Telfair; and LT H. A. Pedersen, CHC, USN, Protestant Chaplain, Midway.

The first joint US-Vietnamese Senior Chaplain Conference was held at Hq MACV PSYOPS Directorate in September 1967. The conference was arranged by Ch (LTC) Albert F. Ledebuhr, U.S. Chaplain Advisor. Present (Seated: l to r): Chaplains Nguyen Van Tong, Chief Prot Ch, RVNAF; Thich Tam Giac, Chief Buddhist Ch, RVNAF; Chaplain (COL) Joseph S. Chmielewski, Command Chaplain, USMACV; Nguyen Van Long, Chief Cath Ch, RVNAF. (Standing l to r): Chs Bloxham; Do Quang Hien; Read; Pvt Pam Quang Hoa, interpreter; Engell; Goldie; Nguyen Thuy Hoa; Schutz; Lyons; Edmonds; Coa Duc Thuan; Mole; Killeen; Luetgten; Jellico; Reynolds; and Ledebuhr.





Abbot Laurentius Klien (right) of St. Mathias Abbey of Trier, Ger, looks over old scrolls at an Episcopal-Holy Name Society breakfast held at Ramstein Air Base. Abbot Klien and Prof. Kilpatrick were speakers at breakfast. (L to R): MSgt R. R. Gonzales; Ch (CPT) J. H. Knowles; TSgt Jim Camp; Prof G. D. K. Kilpatrick; Abbot Klien.



COL Wm. T. Douthwaite, Jr., 26th Tactical Recon Wing Commander, Ramstein AB, presents last of six USAFE religious and choir plaques to chaplains representing the 3 major faith groups. (L to R): Ch, MAJ, John T. Naughton, Cath; MAJ Robt. Hendricks, Prot; and CPT Sydney L. Hoffman, Jewish.

September 6, 1967, was a big day at Air Force Flight Test Center, Edwards Air Force Base, Calif. It was the Second Inter-service Chaplains' Day. It was initiated in 1966 by Ch, LTC, Roger E. Makepeace, base chaplain. This year 32 visiting Navy, Army, and Air Force chaplains and wives attended. 52 guests assembled for the luncheon. LCDR R. W. Van Landingham, CHC, USN, of the U.S.S. *Bennington*, spoke of the event as "a unique experience."





BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

The Upper Room Disciplines: 1968. Edited by SULON G. FERREE. The Upper Room, 1967. 374 pp. \$1.00 each; \$10.00 per dozen.

A top interdenominational devotional manual for ministers, theological students, and other church workers. Among those contributing a week's devotional material are: Dr. A. Ray Appelquist, Exec. Secy., General Commission on Chaplains; Chaplain Dwight C. Jarvis, Fort Bliss, Texas; Wilson O. Weldon, Editor, *The Upper Room*.

Sex Is Dead by EARL H. BRILL. Seabury Press. 1967. 127 pp. \$3.50.

The sub-title "And Other Postmortems" is needed because there are actually only two chapters on sex; the remainder deal with Marriage, Power, Morality, Government, Labor, Space Technology, Drama, and the Church. The author says wittily and frankly that "the flood is over" (emphasis on sex), that "people are already finding that the fulfillment of basic human desires is a lot more complicated than getting into bed with somebody." We have begun "to view sex as it really is and put it where it really belongs."

Partners in Preaching by RUEUL L. HOWE. Seabury Press. 1967. 127 pp. \$3.50.

"The theme of this book is the whole church's responsibility for making known the Word of God." Howe says that the weakness of preaching stems from its

"wordiness and monological character."

"Words, words, words; words about words, words undoing words; words for the sake of words; words slashing like a blinding blizzard into the face of the world." But preaching does have power when it is dialogical, when laymen and preacher are both concerned, when the word is acted out. A significant book!

Tarbell's Teacher's Guide: 1968. Edited by FRANK S. MEAD. Fleming H. Revell. 1967. 383 pp. \$3.25.

This is the 63rd edition of Tarbell's helps on the international Sunday school lessons. An old standby, but there is not too much help on the meaning of the Scriptures; emphasis seems to be on throwing in stories from here and there and everywhere designed to illustrate the lessons.—L.P.F.

Change in the Small Community. Edited by WILLIAM J. GORE and LEROY HODAPP. Friendship Press. 1967. 222 pp. \$2.50.

This book arose because the editors learned that one cannot deal with the problems of the church in a changing community unless he first understands what is happening in the entire life of the community. So representatives from the Social Sciences bring into focus the contributions of their respective disciplines toward the understanding of change in

the small community. The editors include a chapter on the relationship between theology and the social sciences.

God's Doing—Man's Undoing. Edited by RALPH H. ELLIOTT. Judson Press. 1967. 157 pp. \$4.95.

The thesis of this book is that God enters into the affairs of men—he has historically, he does today; but that man is fickle and again and again he frustrates God's plans. The volume is an outgrowth of the program planned for the New York State Baptist Convention for October, 1966.

Revell's Minister's Annual: 1968. Prepared by DAVID A. MACLENNAN. Fleming H. Revell. 1967. 399 pp. \$4.95.

A book packed with ideas for the minister—sermon ideas, bulletin board slogans, children's talks, mid-week and family-night messages. Dr. MacLennan is one of the LINK writers and recently assumed the pastorate of the First Presbyterian Church in Pompano Beach, Florida.

Bible for Young Christians: The New Testament. Text Selections by A. M. COCAGNAC and ROSEMARY HAUGHTON. Drawings by JACQUES LESCANFF. Macmillan. 1967. 125 pp. \$4.95.

The Bible is an adult book and this is an effort to make the New Testament more meaningful to young Christians. The selections are well made and the illustrations are interesting. There is both a Catholic Edition and a Protestant Edition so specify the one you are interested in.

I'm Going to Have a Baby and I'm Not Married by HELEN E. TERKELSEN. Fortress Press. 1967. 40 pp. 95 cents.

Helen E. Terkelsen is an ordained minister in the United Church of Christ. She has served as a chaplain in a maternity home for unwed mothers. In this little book the unwed mother is given direction

in regard to seeking help, telling one's family, deciding on whether to marry or not to marry, the alternatives to marriage and many other problems. But also the unwed mother is given spiritual guidance from one who has helped hundreds of girls face the anguish and turmoil resulting from pregnancy out of wedlock.

Judaism Looks at Life by HILLEL E. SILVERMAN. Jonathan David. 1967. 172 pp. \$5.95.

These are troublous times creating loneliness, rejection, infidelity, instability, hypertension and the like. The author shares with us some of the messages of the Jewish faith that propose very definite solutions to our current problems. A wealth of wisdom is given us in messages on optimism, self-control, contentment, envy, evasion, grief, hope, the good life, success, fulfillment and other subjects.

Stranger in the Land by ROBERT LEE. Friendship Press. 1967. 216 pp. \$2.95.

Christianity is a stranger in the land of Japan. Nevertheless it has grown deep roots. This book sets forth the purpose and mission of the church in Japan; it examines the life of local Japanese congregations, how they are organized and what their impact is on the life of the community. A specific analysis of Christianity as it is being lived daily in Japan.

Jesus, Persons, and the Kingdom of God by ROYCE GORDON GRUENLER. Bethany Press. 1967. 224 pp. \$4.95.

"To present Jesus' metaphor of the kingdom as a sign of intimation of the personal dimensions of life together in God" is the express purpose of this book. The author points out that "history . . . is at its deepest level the history of *persons*." The meaning of the kingdom of God is to be found in the person of Jesus—"words and works are inseparable from the person who speaks them and enacts them" (p.18).

For God's Sake, Laugh! by NELVIN VOS. John Knox Press. 1967. 75 pp. \$1.50.

"The cord of laughter has really no end..." In the introduction, the author says: "In case you're wondering, this is really a serious book written unseriously about the unserious treated seriously." "The gift and art of laughter is perhaps one of the most sensitive indexes to one's self, and to one's relationship with others and even with God..."

Cremation by PAUL E. IRION. Fortress Press. 1967. 152 pp. \$2.50.

Cremation is an ancient practice. Since World War II in England the percentage of deaths in which cremation was employed to dispose of the body has risen from 7 percent to 46.9 percent. In the United States, the percentage of cremations has been comparatively static. The author states the purpose of this book as three-fold: (1) It is an effort to encourage discussion of cremation; (2) to provide information about it and its implications; and (3) to foster a climate in community and church in which individuals and families have a free choice in their selection of funerary practices.

They Dared to Be Different by ANNA TALBOTT MCPHERSON. Moody Press. 1967. 192 pp. 99 cents.

Inspiring and well-written biographies of 17 outstanding Christian personalities: Among these are Moody, Sankey, Henry Martyn, Spurgeon, Gypsy Smith, Elizabeth Fry, William Carey and ten others.

The Passover Plot by HUGH J. SCHONFIELD. Bantam Books. 1967. 278 pp. 95 cents.

A far-out interpretation of the life of Jesus. The author asserts that Jesus planned his own arrest, crucifixion, and resurrection; that he arranged to be drugged on the cross, simulating death so that he could later be safely removed and thus bear out Messianic prophecies. One reviewer said: "For some it can be as scratchy as poison ivy..." The book cannot be ignored, but it does not jibe with the Four Gospels

or the rest of the New Testament. — L.P.F.

The New Physics and Chemistry Dictionary and Handbook by ROBERT W. MARKS. Bantam Books. 1967. 227 pp. 95 cents.

A compact dictionary which defines the words being used in physics and chemistry today. Want to find out about amino acids, the atom, continuous spectrum, Nobel prizes, etc. etc., this book will give you the answers.

Sunday Night at the Movies by G. WILLIAM JONES. John Knox press. 1967. 127 pp. \$1.95.

"Church people join with the rest in spending more time looking at films (including TV films) than they do at any other activity aside from sleeping or working." In response the church must do two things, says G. William Jones: it must learn how to utilize the screen for its own purposes; and it must help to create a public which knows how to respond critically, discriminatingly, and discerningly not only to her own screen productions, but also to those of "the world."

This book offers assistance to the church as she goes about fulfilling both of these important tasks.

Paul Tillich: Retrospect and Future. Edited by T. A. KANTONEN. Abingdon Press. 1967. 63 pp. \$1.00.

Five articles on Paul Tillich by Nels F. S. Ferré, Charles Hartshorne, John Dillenberger, James C. Livingston, and Joseph Haroutunian. They appeared originally in *Religion in Life*, the Winter issue, 1966. The articles reveal Tillich as "a great thinker," but those who pay tribute to him do not always agree with him. Tillich was both a theologian and a philosopher and exposed himself to criticism from both sides. As T. A. Kantonen says in the introduction to this book: "Whatever one's stance toward him (Tillich), here is a man to be understood and reckoned with."

Art As Image and Idea by EDMUND BURKE FELDMAN. Prentice-Hall, Inc. 1967. 512 pp. \$14.95.

This is a beautiful book and useful. It contains 740 illustrations of mostly modern works and Feldman shows how the function, structure, style and technique of painting, sculpture, and architecture relate to everyday living. "This book is meant to stimulate thought and discussion about art as it enters into our private lives and our common existence," says the author in his preface.

Both the beginning and advanced artist as well as the ordinary lay persons will gain from this book many insights into the art of all time. Readers will learn what to look for in the arts and how to make valid judgments about them.

A Military History of the Western World. 3 Volumes. by MAJOR GENERAL J. F. C. FULLER. Funk and Wagnalls. 1967. Vol. 1: 602 pp. Vol 2: 561 pp. Vol. 3: 666 pp. \$3.95 each in paperback.

The *San Francisco Chronicle* writes of these three volumes: "Certainly... one of the most important military studies ever accomplished." A magnificent survey of the evolution of western military organizations, tactics and strategy from the earliest times to the present. The military story is related to the political and social history of the times and the whole becomes a grand chronological of history. The comprehensive work is divided into three volumes. Vol. 1: "From the Earliest Times to the Battle of Lepanto." Vol. 2: "From the Defeat of the Spanish Armada, 1588, to the Battle of Waterloo, 1815." Vol. 3: "From the Seven Days Battle, 1862, to the Battle of Leyte Gulf, 1944."

Storm Over Ethics by JOHN C. BENNETT and others. United Church Press. 1967. 183 pp. \$1.95.

The new morality is no longer new, but the debate about it has shifted from the ivy-covered halls to the sidewalk. Since the publication of *Situation Ethics* by Joseph Fletcher (Westminister, 1966),

there has been a storm over ethics. It has seemed well to the publishers to collect in this volume some alternate points of view to Professor Fletcher's thesis. Here we have contributions from John Bennett, James M. Gustafson, E. Clinton Gardner, Gabriel Fackre, Harmon L. Smith, Robert W. Gleason, S. J., Gerald Kennedy, and a brief reply by Joseph Fletcher.

I Am from Moscow by YURY KROTKOV. E. P. Dutton & Co., 1967. 213 pp. \$4.95.

The number of defectors from Communist countries increases each year. Yury Krotkov, an ex-Soviet screen writer, defected to the West in 1964. He defected in England but now lives in Spain. Here he tells about everyday life in Russia and lays bare the frustrations and deceptions of life in the Soviet Union.

The Coffee House Itch by LYMAN COLEMAN. Photography by Gene Wieland, Jr. The Haltway House. 88 pp. \$2.50.

If you'd like to build a bridge between the everyday and religious worlds, this attractive, picture-studded guide can show you how to do so "with a handful of kids and the coffee house itch." The director of Christian Outreach, who has been interested in coffee houses for several years, outlines a practice session (which will quickly separate the committed from the uncommitted), six work sessions, and three coffee house rehearsals. This study can help you understand and communicate with young people; set up sing-a-longs, provocative discussions, and creative dialogues. The coffee house is a place where young people seek "something to live for... a cause worth fighting for bigger than themselves... and where something happens." It becomes effective as waiters and waitresses give freely of themselves. The book may be used for a weekend retreat, or weekly training sessions. Mr. Coleman developed the material while training groups of young people. Pictures are from well-known religious coffee houses.

Further aids by The Halfway House are *Acts Alive* (\$2.50), a series of eight fast-moving, group-centered creative workouts based on the Book of Acts; *Man Alive* (\$2.95), a creative study of the original Scripture passages used by Handel in creating *The Messiah*. All books are available in quantity or group rates.

(For more information on the coffee house ministry, write Coffee Information Service, 300 E. 44th Street, New York, N.Y. 10017)

The Thumb on the Scale or The Supermarket Shell Game by A. Q. MOWBRAY. Lippincott. 1967. 201 pp. \$4.95.

Here is a detailed and devastating exposure of supermarket packaging and abuses and the business pressures, chicanery, and double talk which have produced and maintained them. But this book is not just about the market place; it is about the abuse of truth! Mowbray recounts the five-year struggle in Congress to enact an effective "truth-in-packaging" bill, a struggle which ended in failure. And the author does not hesitate to step on toes as he reveals why and by whom the Hart bill was killed.

A Theology of Things by CONRAD BONIFAZI. Lippincott. 1967. 237 pp. \$5.95.

Throughout its history, Christianity has deemed so great the superiority of spirit over matter that the concept of the natural has fallen into disrepute. In the interest of "spiritual" religion the world was regarded as any enemy. There is needed now a theology of things that focuses on man's relation to the physical world. That is the theme of this book and Professor Bonifazi enunciates a theology that takes into account man and his environment.

Science and Faith by ERIC C. RUST. Oxford University Press. 1967. 330 pp. \$6.50.

Too often science and religion have been thought of as enemies. But they are friends. Dr. Rust explores the historical, philosophical, and psychological bases of

scientific and religious thought. He shows how modern scientific thought is closely related to Christian revelation. And he discusses how religious knowledge has been obtained throughout the history of the Christian church and how it relates to secular concerns today.

We Jews and You Christians by SAMUEL SANDMEL. Lippincott. 1967. 146 pp. \$3.95.

The author opens his book as follows: "This little book seeks to give an answer to a question very often put to me by Christians: What is the attitude of you Jews to us?" Sandmel points out that we Christians and Jews share many things in common—e.g. the Old Testament, ethical concepts, belief in God and the like. But there are differences which must frankly be faced. One of these is the attitude toward missionary work among the Jews. Sandmel points out that Reinhold Niebuhr believes Christians should abstain from the effort to convert Jews, while Stephen Neill takes the opposite position. Neill asks: "If the Jew can as satisfactorily find his way to God through Judaism, and the Hindu through Hinduism . . . what have Christians to preach, and why should they preach?" (p. 100).

In response Sandmel says: "Your conviction of your superiority to us begins in the New Testament which you, of course, deem sacred and authoritative, but which all too often you tend to forget we do not" (p. 102).

Finally, Dr. Sandmel asks: What does he (your Jewish neighbor) want of you? The answer: a good neighbor. Two hundred years ago you would have regarded the Jew as your enemy. This has changed. And who knows what even greater blessing the future might bring if each of us tries earnestly to learn and understand? (p. 143).

From Doom to Dawn by GEORGE VIDA. Jonathan David. 1967. 146 pp. \$4.95.

This ought to be on the required reading list for all chaplains. Written by a World War II chaplain who served until 1961, the author is now a rabbi in Rockville,

Maryland. The material is a blend of letters Rabbi Vida sent home to his wife plus very readable chapters in informal, conversational style.

The book is a tribute to the author's father who died at Auchwitz in 1944 and to many displaced persons who were served by Chaplain Vida himself. Many vignettes are given in the narrative about people terribly scarred under suffering beyond words. This is a good book to write and also to read—lest we forget.

The Vietnam War: Christian Perspectives.

MICHAEL P. HAMILTON, editor. William B. Eerdmans Publishing Company. 1967. 140 pp. Cloth, \$3.50. Paperback, \$1.65.

A collection of Sunday evening addresses delivered at Washington Cathedral and elsewhere, linked together by consideration of various views of the Vietnam war. Among the writers are Eugene Carson Blake, R. Paul Ramsey, George R. Davis, Martin Luther King, and William Sloane Coffin, Jr.

Second Living Room Dialogues.

Edited by WILLIAM B. GREENSPUN and CYNTHIA C. WEDEL. Friendship Press. 1967. 270 pp. \$1.00.

Does the Christian Church have a place in today's secularized world? Should it become involved in current affairs—in problems such as racism, poverty, the peace movement, or world hunger? This book has been designed to bring these issues into the realm of ecumenical discussion for Protestant, Catholic, and Orthodox lay persons. More than 125,000 persons have used the first "Living Room Dialogues."

Run to Daylight by VINCE LOMBARDI and W. C. HEINZ. Grosset and Dunlap. 1967. 188 pp. \$1.95.

Gordie Howe by STAN FISCHLER. Grosset and Dunlap. 1967. 152 pp. \$1.95.

Sports books for the younger set.

Lombardi records the preparations for and the playing of a Green Bay Packers game of the 1962 season. The other is the story of the amazing career of ice hockey's greatest scorer.

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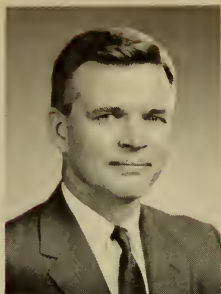
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**Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to
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THE FOUR CHAPLAINS MEMORIAL FOUNTAIN

THE FIRST public memorial to the Four Chaplains is a part of National Memorial Park, Falls Church, Virginia. The central portion of the memorial is built as a symbolic representation of the ship *Dorchester*. The keel of the ship, situated as it is in the middle of the central whirlpool, symbolizes the sinking of the *Dorchester*.

This symbolic ship also, by the winged effect of its sides, portrays the "Dove of Peace," representing the spirit of brotherhood that the four chaplains displayed ascending to the throne of the heavenly Father.

The four panels of abstract art stand for the four important elements that run through all religious belief: 1. Harmony of man and the universe; 2. the family; 3. the power of prayer; and 4. the eternal struggle between good and evil.

